

Bismillaahir Rahmaanir Raheem

Straight Answers to the Controversial Questions about Islam

By

DR. NOORUL HUSSAIN K. M.D. (A.M.)

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Author's Note

This book is a da'wah tool. It can be used for inviting non-Muslims to Islam, and for bringing modern Muslims closer to Islam.

It presents the meaning of Islam logically and rationally to convince modern people, and clarifies the doubts and misconceptions regarding Islam.

Today, Islam is being suppressed, oppressed and disgraced everywhere. Islam is being misrepresented and misinterpreted. Misconceptions and misunderstandings have been created about Islam by the enemies of Islam. Thus Islam has become a victim in the hands of every enemy of Islam. Every effort is being carried out to eradicate Islam from the surface of the earth. At this critical situation, if we do not befriend Islam, we have no right to call ourselves Muslims. Therefore, I request heads of mosques, Da'wah centres and the readers of this book to buy as many copies of this book as you can and distribute them free fee-sabeelillaah among Muslims and non-Muslims. Tell your friends about this book on facebook, twitter and other social network sites. A little effort on your side can help Islam grow and you may get rewards for that in the hereafter. I invoke Allah to make this book achieve its goal.

Dr. Noorul Hussain K.

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An Introduction to Islam

The Meaning of Islam and Muslim: Islam is an Arabic word. It is derived from two root words: one Silm, meaning Submission and the other Salm, meaning Peace and Safety. Islam stands for a Commitment to surrender one's will to the Will, Laws and Commands of Allah, the Creator of the universe. It is through submission to the Will of the God that peace and safety is brought about. The one who surrenders one's will to the Will, Laws and Commands of Allah will be regarded as a Muslim. The one who denies to surrender one's will to the Will, Laws and Commands of Allah, and follow his own desires and fancies or one's ancestors' desires and fancies will be regarded as a Kaafir.

In short, Islam is a set of the Laws of the Creator of the universe. Muslim is the one who follows the Laws of the Creator; and Kaafir is the one who rejects the Laws of the Creator.

If you keep the meaning of Islam and Muslim in your mind and ponder on the universe, insha Allah, you will realize that everything in the universe is following the Laws of the Creator of the universe i.e. Islam. The earth, the planets, the Sun, the moon, the stars and all the heavenly bodies follow the Laws of the Creator and they do not make even the slightest deviation from their ordained courses. Similarly,

everything on the earth follows the Laws of the Creator. Air, water, stones, fire, plants, animals, etc. – all follow the Laws of the Creator. As the whole of creation obeys the Law of the Creator, therefore, the whole universe literally follows the Religion Islam – for Islam signifies nothing but obedience and submission to Allah, the Creator of the universe. Therefore, everything, from the tiniest atom to the magnificent galaxies of the heavens, in the universe is a 'Muslim' for it obeys the Creator by submission to His Laws. The Qur'an says:

1) "To Him belongs all that is in the heavens and the earth. Everything renders worship to Him." (2: 116)

2) "Do they seek for other than the Religion of Allah? – While all those that are in the heaven and the earth, have, willingly or unwillingly, bowed to His Will and to Him shall they all be brought back." (3: 83)

Man too has two aspects: (1) Structural and (2) Functional.

As far as man's structure is concerned, man is bound to follow the Laws of the Creator. Man's birth, growth and life are all regulated by biological Laws set by the Creator. All the organs of his body, from the smallest tissues to the heart and the brain, even cells and their contents are all governed by the Laws prescribed for them by the Creator. The digestive system, the circulatory system, the

reproductive system, the respiratory system are all governed by the Laws prescribed for them by the Creator. In structural aspect, man finds himself totally regulated by the Divine Law. Like other creatures, he is completely caught in the grip of the physical Laws of nature set by the Creator and is bound to follow them. Therefore every man is a Muslim as far as his structure is concerned. Even those who deny the existence of the Creator or who deny to follow the Creator in their functional aspect are also Muslims as far as their structure is concerned, because their bodily structure follows the Laws of the Creator. Therefore, we see that doctors prescribe the same medicine for fever to all the patients of different faiths, because they know very well that the bodies of all human beings work according to the same Laws. Therefore there is only one Creator of all human beings.

As far as man's functional aspect is concerned, Sayyed Maudoodi says: "Man has been endowed with reason and intellect. He has power to think and form judgments, to choose and reject, to approve and spurn. He is free to adopt whatever course of life he chooses. He can embrace any faith, and live by any ideology he likes. He may prepare his own code of conduct or accept one formulated by others. Unlike other creatures, he has been given freedom of thought, choice and action. In short, man has been bestowed with freewill.

Both the aspects exist side by side in man's life. In the first, he, like all other creatures, is a born Muslim, invariably obeying the Injunctions of God, and is bound to remain one. As far as the second aspect is concerned, he is free to become or not to become a Muslim. It is the way of a person exercises this freedom, which divides mankind into two groups: believers and non-believers. An individual, who chooses to acknowledge his Creator, accepts Him as his real Master, honestly and scrupulously submits to His Laws and Injunctions and follows the code. He has achieved completeness in his Islam by consciously deciding to obey God in the domain in which he was endowed with freedom of choice. He is a perfect Muslim: his submission of his entire self to the Will of Allah is Islam and nothing but Islam.

He has now consciously submitted to Him Whom he had already been unconsciously obeying. He voluntarily as well as involuntarily obeys the Laws of One God – the Lord of the universe. Now he is at peace with the whole universe for he worships Him Whom the whole universe worships. Such a man is God's vicegerent on earth. The whole world is for him and he is for God." (Towards understanding Islam Pg. 17-19)

Suppose, if Allah had given freewill to His other creations as He has given freewill to man, and some of his creations had become

Kaafirs as many of men have become, can you imagine what would have happen in the universe?

Suppose, if the earth had denied following the Laws of the Creator, and if it had followed as it wished, the existence of the earth and the life of man on the earth would have become impossible. If the earth had moved near the sun leaving its orbit, we would have been burnt alive, and the earth would have exploded; if the earth had moved away from the sun leaving its orbit, we would have been dead because of the unbearable temperature and movements. Just imagine what happens to us when the earth jerks i.e. when the earth quake takes place by Allah's Permission. The same thing happens when a man becomes a Kaafir. He harms himself both in this world and in the hereafter. We are living peacefully, because everything in the universe is following the Laws of the One Creator of the universe i.e. Islam.

Therefore, if man wants to achieve complete peace both in this world and in the hereafter, he will have to follow the Laws of the Creator.

Straight Answers to the Controversial Questions about Islam

I. Misconception: There is no Creator of the universe.

Some people say that there is no Creator of the universe. The Holy Qur'an says:

"There are, on the earth, Signs for those of assured Faith, and also in your own selves. Will you not see then?" (51: 20, 21)

If we see any product like computers, vehicles, buildings, etc. we never think that they have themselves come into existence. If any person thinks like that, we call him a mad. We usually think that there is a maker of these things. So what happened to those who say that there is no Creator of the universe even after seeing innumerable natural products like plants, animals, the earth, the Sun, the stars, etc. and even after seeing a wise system and order that is running 24/7 in the universe.

Let atheists look at their own physical structure: how wisely and how systematically each and every organ has been shaped and placed! They have been provided with ears to hear, eyes to see, nose to smell and breathe, mouth to eat and drink, teeth to masticate, tongue to taste and to speak, hands to work, feet to walk et cetera. Let them study these organs in the light of the scientific data available. Let them ponder on the location, the structure and the functions of the organs,

like Heart, Brain, Stomach, Kidney, Liver, etc. of their inner body in the light of the scientific data available. Let them reflect on the interconnection of organs and the different kind of systems prevalent in their body such as Digestive system, Circulatory system, Reproductive system, Respiratory system et cetera. Let them ponder on how each and every organ of their body works to form an individual, how wisely and systematically the organs have been interconnected, how wisely and systematically the different kinds of system are being operated. Then the Truth will surely enter their mind Insha-Allah. They will not be able to deny the existence of the Creator. They will realize that it is not possible to have so perfectly shaped and perfectly placed organs and so wisely and systematically interconnected organs and systems without a Creator and Organizer. The Holy Qur'an says:

"That is Allah, your Lord. There is no God but He, the Creator of all things. Therefore, worship Him." (6: 102)

Dr. Hammudah Abdalati says:

""We know that every product is the work of a certain producer, and that every beautiful art is the creation of some great artist. We realize that no family can function properly without a responsible head, that no city can prosperously exist without sound administration, and that

no state can survive without a chief of some kind. We also realize that nothing comes into being on its own. Moreover, we observe that the universe exists and functions in the most orderly manner, and that it has survived for hundreds of thousands of years. Can we, then, say that all this is accidental and haphazard? Or can we attribute the existence of man and the whole world to mere chance?

There must be a Great Force in action to keep everything in order. In the beautiful nature, there must be a Great Artist who creates the most charming pieces of art and produces everything for a special purpose in life. This Force is the strongest of all forces, and this Artist is the Greatest of all artists. The true believers and deeply enlightened people recognize this Artist and call Him Allah or God. They call Him God because He is the Creator and Chief Architect of the world, the Originator of life and the provider of all things in existence. He is not a man because no man can create or make another man. He is not an animal nor is He a plant. He is neither an idol nor is He a statue of any kind because none of these things can make itself or create anything else. He is not a machine. He is neither the sun nor is He the moon or any other star, because these things are controlled by a great system, and are themselves made by someone else. He is different from all these things since He is a maker and keeper of them all." (Islam in Focus: Pg. 2, 3)

The Holy Qur'an says:

- 1) "Allah is the Creator of all things." (39: 62)
- 2) "Those, whom they invoke besides Allah, cannot create anything. They are themselves created. They are dead, not living, nor do they know when they will be raised up. Your God is One God." (16: 20-22)
- 3) "It is He to Whom belongs the Sovereignty of the heavens and the earth. No child has He begotten, nor has He a partner in His Sovereignty. It is He Who created all things and ordered them in due proportions. Yet have they taken, besides Him, gods that can create nothing but are themselves created, that can neither help nor harm themselves, and that have no power over death, life and resurrection." (25: 2, 3)
- 4) "Say: 'Have you pondered on those whom you invoke besides Allah? Show me what it is they have created on the earth or have they a share in the heavens.'" (46: 4)
- 5) "Is He, then, Who has created like him who cannot create? Will you not receive admonition?" (16: 17)

II. Misconception: Muslims worship the Structure of Ka'bah

This is a misconception. If you ask any Muslim – literate or illiterate – this question, “Do you worship the Structure of Ka'bah?” He will, insha-Allah, answer you, “No, I don't worship the structure of Ka'bah, but face towards it while performing Salaat.” Nor will you find any instruction either in the Qur'an or in the Saheeh Hadith that Allah or His Messenger has asked Muslims to worship the Structure of Ka'bah. Allah asked Muslims to face towards the Structure of Ka'bah while performing Salaat so as to establish unity among Muslims. A Muslim remains a Muslim as long as he believes in that there is none worthy to be worshipped but Allah. Allah says:

“So, turn your faces towards it (Al-Masjid Al-Haraam), so that people may have no argument against you except those of them who committed Zulm.” (Al-Baqarah: 150)

The wisdom behind facing towards the Structure of Ka'bah:

Muslims perform Salaat collectively. If Allah had not asked Muslims to face towards the structure of Ka'bah, there would have been quarrels among Muslims at the time of every Salaat about facing. Some would have suggested facing towards east, and some others would have suggested facing towards west. This would have become the matter of quarrel at the time of each Salaat. Every one would have wanted to

use this opportunity to make other Muslims follow him. Therefore, to save Muslims from quarrels and to keep unity among Muslims, at least at the time of worship, Allah ordered Muslims to face towards the structure of Ka'bah while performing Salaat. Thus Allah gave people no chance for creating mischief.

III. Misconception: Muslims worship the Black-Stone in Ka'bah

This is a misconception. Muslims do not worship the Black-Stone, but they kiss the same because Prophet Muhammed (S.A.W.S.) did so. So, it is a Sunnah (tradition). Kissing anything does not come into the modes of worship. If kissing is considered as a mode of worship, then we must know that man kisses his wife and children too. Does it mean he worships his wife and children too? A Muslim remains a Muslim as long as he believes in that there is no God but Allah. Narrated By 'Abis bin Rabia : 'Umar came near the Black Stone and kissed it and said "No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Apostle kissing you I would not have kissed you." (Saheeh Bukhari Volumn 002, Book 026, Hadith Number 667.)

Worship is the exclusive Right of Allah and the Purpose of the Creator behind the creation of man. Allah says:

1) "I have created jinns and men, that they might worship Me."

(51: 56)

2) "We have not sent any Messenger before you, but we have inspired him with that there is no God but I; so worship Me."

(21:25)

So, Man's only goal of life is to worship Allah Alone.

IV. Misconception: Prophet Muhammed (S.A.W.S.) is the founder of Islam.

This misconception is being spread to give an impression that Islam is a new religion, and its founder is Prophet Muhammed (S.A.W.S.), although Islam is there right from the birth of Adam. It is the Religion of all the Prophets of Allah. Prophet Muhammed (S.A.W.S.) has not founded any new religion. He, in fact, taught people the same Religion that had been preached by all the past Messengers of Allah. The Holy Qur'an bears witness over it:

1) "The same Religion He (Allah) has established for you as that which He enjoined on Noah – which We have sent by inspiration to you – and that which We enjoined on Ibraaheem, Moosa, and

‘Eesa, so that you should establish the Religion and make no divisions therein.” (42: 13)

2) “Say you (O Prophet Muhammed (S.A.W.S.))!): ‘We believe in Allah and the Revelation given to us and to Ibraaheem, Isma’eel, Is-haaque, Ya’qhoob and the Tribes, and that given to Moosa and ‘Eesa, and that given to (all other) Prophets from their Lord. We make no difference between one and another of them and we submit to Allah. If they (people) believe as you believe, they are indeed on the right Path; but if they turn back, it is they who are in schism; but Allah will suffice you as against them, and He is the All-Hearing, the All-Knowing.” (2: 136, 137)

3) “(O Muhammed!) Nothing is said to you that was not said to the Messengers before you.” (41: 43)

4) “To you (O Muhammed!) We sent the Scripture with Truth, confirming the Scripture that came before it and guarding it in safety. So judge among them by what Allah has revealed and follow not their desires, diverging the Truth that has come to you.” (5: 48)

5) “Muhammed is the Messenger of Allah and the last of the Prophets.” (33: 40)

All these Verses of the Holy Qur'an clearly manifest that Prophet Muhammed (S.A.W.S.) is not the founder of Islam, but he is the final Messenger of Islam. These also prove that Islam is not a new religion; it is the Religion of all the Prophets.

A BRIEF HISTORY OF ISLAM

Allah created man and all that man needs to survive and grow. Allah provided man with both physical and mental capabilities and faculties that man requires in his struggle for life. Allah provided man with sustenance, powers, resources and all other things that are essential for man's life. After that, to tell man the purpose of creation and the meaning of life itself, what man himself is and why he has been created, Who has created him and provided him with all that he needs, what are the proper ends of life and how are they to be achieved, what are the proper values of life and how they can be attained: more lucidly, to inform man about his Creator, Sustainer, Master and God, about his duties unto his Creator, Sustainer, Master and God, about the right way of discharging the duties, about the rights and privileges of other people on him, about his responsibilities unto his parents, family, relatives and others, about the losses he will suffer from if he does not discharge his duties and responsibilities, and about the benefits he will get if he discharges the same: in short, to show the right way of living in all walks of life, Allah raised Prophets

and Messengers, at time to time, among mankind. Allah appointed the very first man Adam as His Prophet, revealed His Message to him, told him to convey the Message to his descendents, so that they may live righteously in accordance with the God's Laws, and told him to inform that if they follow the God's Guidance, they will be blessed; and if they do not, they will suffer both in this world and the Hereafter.

Some of Adam's descendents followed the right Path and pleased the God, but some others abandoned the right Path, followed their own desires and fancies and brought the Wrath of Allah on themselves.

As some time passed, after the death of Adam, the latter generation of his followers also ignored the Teachings given by him. Some of the authoritative people among them interpolated and corrupted the Teachings for their personal gains and moulded the same according to their desires and facilities.

When most of the Teachings were corrupted and interpolated, Allah again raised a man as His Messenger among them. Allah sent His Message to him through angel Gabriel, so that the Messenger of Allah may convey the Message to mankind.

Again the same history was repeated. Some people accepted and followed both the Messenger and the Message of Allah, and others

denied both the Messenger and the Message of Allah, continued to follow their own desires and fancies, created their own gods having left Allah, the true God, fabricated their own system of irrational beliefs, rites, rituals, customs and traditions, and fabricated unsuitable and harmful code and conduct of living without the proper knowledge of meaning, values and demands of life, nature, position and obligations of man and woman, purpose, necessity and nature of moral values, qualities, limitations and weaknesses of man and woman, nature of mundane affairs and relations et cetera.

Thus innumerable false gods and religions that are based on superstitions, myths, hearsay, irrational beliefs, fairy tales, ignorance, injustice, falsehood, desires and fancies, came into existence.

The Messenger of Allah used to tell people that there is no God but Allah, Allah alone has created you and all other things, Allah alone provides you and other things with sustenance, He alone handles and maintains all things and all affairs, all things are dependent on Him and He is Independent of all, Allah alone is the Sovereign and Lord of the universe, so He alone must be worshipped and invoked.

The Messenger of Allah used to tell people that there is none equal to Allah, He is Unique and Inimitable in His Being, Attributes, Status and Powers, He has neither wife nor son, nor parents and nor

relatives, He was not born, nor will He die, He is Absolute, He is Free of all defects and weaknesses, there is none like Him, so do not ascribe the characteristics of creations towards Him and don't associate anything with Him.

The Messenger of Allah told people that Allah created you, so He knows all past, all present, all future and all about you, He knows what is good and what is bad for you, He knows what is right and what is wrong for you, He knows what is beneficial and what is harmful to you, so He has sent Guidance to you through His Messengers to be followed. If you follow His Guidance, you will be blessed both here and in Hereafter; if you reject His Guidance, you will suffer both here and in the Hereafter.

The Messenger of Allah told people that this life and its luxuries are temporary, they are but a test for us, one day we will die and return to our Lord, there our Lord will take account of our deeds and of the sustenance that He has provided us with, if we follow His Guidance here, He will provide us with a peaceful and prosperous life there; if we reject faith in Him and in His Guidance, He will punish us severely, so live a responsible, realistic and practical life.

Thus Allah used to raise men as His Prophets to convey His Guidance to mankind. The Prophets used to convey Allah's Guidance to

mankind. Some people used to follow the Prophets, but most people used to reject them.

No sooner did the Prophets die, the latter generations of their own followers used to ignore the God's Guidance, and learned men of them used to corrupt, interpolate and mould the Guidance according to their desires, facilities and personal gains.

No sooner did the corrupt men corrupt and interpolate Allah's Guidance, Allah used to raise His Prophets among mankind. Thus the chain of Prophets and Messengers continued. In this auspicious chain of Prophets, there were Noah, Swaaleh, Ibraaheem (Abraham), Ya'qhoob (Jacob), Da-ood (David), Moosa (Moses), 'Eesa (Jesus) (Peace be upon them) et cetera. When the same history was repeated with all the Prophets, Finally Allah raised Prophet Muhammed (S.A.W.S.) as His last and final Prophet and Messenger, took the responsibility of the safety of His Guidance in His Own Hand, and sealed the chain of Prophets and Messengers. Allah says: -

"It is We Who have sent down the Guidance (the Qur'an), and will ourselves preserve it." (15: 9)

The world knows and none can deny that the Qur'an is as safe and intact even today after fourteen centuries as it was in the Period of Prophet Muhammed (S.A.W.S.). The Holy Qur'an - the Holy Book of

mankind - exists in its original text, without a word, syllable or even letter having been changed. Moreover, the entire account of Prophet Muhammed (S.A.W.S.)'s life - his sayings and deeds - is preserved with complete accuracy in the books like Saheeh Bukahri and Saheeh Muslim. So there is no need of any new Prophet. The Holy Qur'an declares:

"Muhammed is the Messenger of Allah and the last of the Prophets." (33: 40)

The need is to study Allah's Guidance (Islam) and Implement it in both our individual and social life.

V. Misconception: There is no life after death

When no reasonable man can do anything without any purpose, how can we expect that without any purpose, the All-Wise, All-Knowing Creator has created us and provided us with all those things that are necessary for our survival and growth? Allah says:

- 1) "Did you then think that We have created you in vain and that you would not be brought back to Us (for account)?" (23: 115)

- 2) "We have not created heaven and earth and all that lies between them in vain. That is the fancy of the unbelievers. Woe to the unbelievers by the fire." (38: 27)

If Allah has not created anything in vain, why has He then created all things? The Holy Qur'an says:

- 1) "He has created all things that are on earth for you (i.e. for man)." (2: 29)
- 2) "I have created jinns and men, so that they might worship Me." (51: 56)

Allah has created all things that are on earth for our benefits, and created us for His worship. So, to inform man the purpose of his life and to teach the modes and types of worship, Allah sent His Messengers and conveyed His Religion Islam to mankind. Now the following questions arise:

- 1) What will man get if he worships Allah as per His Guidance?
- 2) What will man lose if he does not worship Allah?

These questions themselves demand the Day of Judgment. Allah created man and provided all that man needs to survive and grow. So He is our Master and we are His slaves. And He, the Master, asked His slaves to worship Him alone. It is ridiculous to think that the Master

will not ask His slave anything about the work given and about the things He has provided for His slave for accomplishing the work. Moreover, it is against wisdom and justice that if the Master does not give any reward to the slave who completes the work given. It is also against wisdom and justice if the Master does not punish the slave who does not care for the work given by his Master. So, wisdom and justice demand the Day of reward for the obedient slaves and the Day of punishment for the disobedient and wicked slaves. So, to reward His obedient slaves and to punish His disobedient and wicked slaves, Allah has appointed a Day that is known as the Day of Recompense (Yaumuddeen). Allah says:

- 1) "The blind and the one who sees (clearly), are not equal, nor are those who believe and work righteous deeds and those who do evil equal. You learn a little by admonition! The Hour will certainly come therein is no doubt. Yet most people do not believe." (40: 58, 59)
- 2) "What! Do those who do evil deeds think that We will make them as equal with those who believe and do righteous deeds... The judgment that they make is ill. Allah created the heavens and the earth on (the basis of) Truth, and in order that each soul may find the recompense of what it has earned, and none of them shall be wronged." (45: 21, 22)

- 3) "If anyone does a righteous deed, it is for his own benefit; if he does evil, it works against (his own soul). In the end you (all) will be brought back to your Lord (for account)." (45: 15)
- 4) "Is then the man who has Faith like the man who is rebellious and wicked? They are not equal. For those who have Faith and do righteous deeds are gardens as hospitable homes for their (good) deeds. As to those who are rebellious and wicked, their abode will be the fire. Every time they wish to get away from there, they will be forced there into, and it will be said to them: 'Taste you the chastisement of the fire, which you were wont to reject as false.'" (32: 18- 20)
- 5) "The sinners will be in the punishment of the hell, to dwell therein (for aye). It (the punishment) will not be lightened for them, and they will be overwhelmed in that. We will not be unjust to them. But it is they who have been unjust to themselves." (43: 74-76)

Abdullaah Yusuf 'Ali says in the commentary of these Verses: "The wrong-doers suffer not because Allah is unjust and cruel, nor as a deterrent to others, for the probationary period will then have passed, because their evil deeds must bear their inevitable fruit. Allah's Grace

was ever ready to offer opportunities for repentance and forgiveness. But they rejected them. They were unjust to themselves."

6) "And indeed We will make them taste of the lighter chastisement (in this world) before the greater chastisement (in Hereafter) in order that they may (repent and) return." (32: 21)

7) "If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds." (28: 84)

8) "Truly he succeeds that purifies it (his soul), and he fails that corrupts it."

(91: 9, 10)

Therefore, every person has to lead this life, keeping Hereafter in consideration. Death is the reality of life. So man should always remember the death and the Hereafter. This makes him a responsible, realistic and practical person, and enables him to discharge the responsibilities towards the God, and towards the parents, the family, the relatives, the neighbours, the society et cetera.

VI. The Holy Qur'an is 14 hundred year old. So, how can its teachings be suitable to our modern age?

1. If we study the beliefs, the behaviours and the morals of most of people of today's world, they are not different from the beliefs and the morals of most of people before Prophet Muhammed (S.A.W.S.).

All sorts of superstitions, irrational beliefs and myths are present, even today, as they were present before Prophet Muhammed (S.A.W.S.).

All forms of injustice, ignorance, oppression, tyranny, falsehood, deception, corruption, usury, evil, crime, immorality and immodesty are present, even today, as they were present before Prophet Muhammed (S.A.W.S.).

Similarly if we study the problems and propositions of individuals and societies of today's world, they are also not different from the problems and propositions of individuals and societies prior to Prophet Muhammed (S.A.W.S.).

When the disease is the same, the treatment that has been practised successfully by Prophet Muhammed (S.A.W.S.) and his companions, must be the same. So the Qur'an is useful even today and forever. And people must know that besides Qur'anic Teachings no other teachings have proved themselves successful and useful in this matter so far.

2. Moreover, the Teachings of the Qur'an are based on the same principles of nature on which man has been created. And as that nature remains the same in all times, Law based on it also remains the same in all times.

3. The proverb old is gold fits here. Sun, earth, air, water, etc. are older than man, but they are benefiting man bi-iznillaah even today, and they are the basic necessities of man even today as they were in the past. Though the Teachings and the Laws of the Qur'an are 1400 years old but they are as effective even today as they were during the period of Prophet Muhammed (S.A.W.S.) and his companions.

4. The laws made for Sun, earth, air, water, etc. are working as efficiently as they were working since the time immemorial. This proves that laws do not become inefficient by the passage of time.

5. Allah is All-Knowing, All-Wise. Allah knows all past, all present and all future. Allah covered all Injunctions in the Book of Guidance i.e. the Qur'an, for the past, the present and the future. We can give many such instances from the Qur'an in which the verses of the Qur'an could not have been understood in the past and we can understand them in the present. Here I am going to quote some of the Signs and the Prophecies of the Holy Qur'an, which one could not have been understood in the past and that can be understood today. They also prove that the Holy Qur'an is from Allah, the All-Knowing, the All-Wise.

1. Allah says in the Holy Qur'an:

"It is We Who have sent down the Guidance (the Qur'an), and will Ourselves preserve it." (15:9)

Allah has preserved the Qur'an as said in the above-mentioned Verse for more than fourteen centuries now. So we see, even after fourteen centuries, that the Qur'an is as intact as it was fourteen centuries ago. We would find no interpolation in the Qur'an. It has been existing in its original text for over 14 centuries now without a word, syllable or even letter having been changed. The Qur'an is the only Book, in the world, that is preserved for so long time and continues to be preserved.

One point must be noted here that the Holy Books of all other religions are not present in their original text today. They are but interpolated and corrupted translations.

2. Not only by common people, but also in the medical world, it had been thought that mother was responsible for the sex of the newborn baby. Only recently, after the discovery of chromosomes, the medical world came to know that the sex of the newborn is determined by the sperm that fertilizes the ovum. If the sperm carrying an X-chromosome fertilizes an ovum that always contains X-chromosomes,

the offspring will be a girl. While if the fertilizing sperm contain Y-chromosomes, the offspring will be a boy.

The Holy Qur'an has stated this fact more than once, before anybody knew anything about X and Y-chromosomes. It says:

1. "And of him (man), He (Allah) made sexes, the male and the female." (75: 39)
2. "Allah fashioned both male and female from a drop of fluid that has been ejaculated." (53: 45, 46)
3. The Holy Qur'an says:

"It is He (Allah) Who has let free the two bodies of flowing water: one palatable and sweet, and the other salt and bitter. Yet He has made a barrier between them, a partition that is not to be passed." (25:53)

Abdullaah Yusuf 'Ali says in the commentary of this Verse:

"There are two bodies of water, viz., 1) The great salt ocean, and 2) the bodies of sweet water fed by rain, whether they are lakes, rivers or underground springs: their source in rain makes them one, and their drainage, whether above-ground or underground eventually

to the ocean, also makes them one. They are free to mingle, and in a sense they do mingle, for there is a regular water cycle and the rivers flow constantly to the sea, and tidal rivers get seawater for several miles up their estuaries at high tide. Yet in spite of all this, the laws of gravitation are like a barrier or partition set by Allah, by which the two bodies of water as a whole are always kept apart and distinct. In the case of rivers carrying large quantities of water to the sea, like the Mississippi or the Yangtsekiang, the river-water with its silt remains distinct from seawater for a long distance out at sea. But the wonderful Sign is that the two bodies of water, though they pass through each other, remain distinct bodies, with their distinct functions. Thus this Verse points to a fact which has only recently been discovered by Science."

4. Allah says in the Qur'an:

"We have made every living thing from water. Will they not believe, then?" (21:30)

Our latest knowledge, in biological science, points that protoplasm is the original basis of all living matter in the physical world. And one must know that the constitution of protoplasm is about 80 to 85 per cent of water, and protoplasm is in a state of constant flux and instability that is the nature of water.

5. In 1235 B.C., when Fir'oun (Ramsess II) had drowned in the Red Sea while following Prophet Moosa (peace be upon him) and his companions through it, the Holy Qur'an says Allah had said to Fir'oun:

"This day We shall save your body, that you may be a Sign to those who come after you. But verily, many among mankind are heedless of our Signs." (10: 92)

When this Verse of the Holy Qur'an revealed to Muhammed (S.A.W.S.), no one knew that the dead body of Fir'oun (Ramsess II) has been preserved in the Red Sea. It was in 1881 A.D. that the dead body of Fir'oun was found in the Red Sea. It can be seen even today with the Royal mummies in the Egyptian Museum in Egypt. It must be noted that the dead body of Fir'oun is not a mummy. It means nothing has been used to preserve it. It is preserved naturally.

6. The Holy Qur'an says:

"Allah has promised, to those among you who believe and work righteous deeds, that He will surely grant them in the land inheritance (of power) as He granted it to those before them, that He will establish for them their Religion – the One which He has chosen for them, and that He will change (their state), after the fear in which they (lived), to one of security and peace:

‘They will worship Me (alone) and not associate aught with Me.’

If any do reject Faith after this, they are transgressors.” (24: 55)

Abdullaah Yusuf ‘Ali says in the commentary of this Verse:

“Three things are promised here to those who have Faith and obey Allah’s Law: (1) that they will inherit power and authority in land not for any selfish purposes of theirs nor by way of favouritism, but in order that they may maintain Allah’s Law; (2) that the Religion of Right, which Allah has chosen for them, will be openly established, and will suppress all wrong and oppression; (3) that the righteous will live in peace and security, instead of having to suffer persecution, or leave their hearths and homes for the cause of Allah, or practise the rites of their Faith in secret.”

Prophet Muhammed (S.A.W.S.) and his companions believed firmly in Allah and worked righteous deeds sincerely. All promises of Allah came true to them. They had nothing; Allah gave them the charge of whole of Arabia. They continued to be sincere to Allah; Allah made them defeat the then super powers, Rome and Persia, and made them the then super power. But latter generations left the Guidance of Allah and began to follow their own desires and fancies. So, they became among the losers.

7. When the people of Prophet Looth (peace be upon him) had not abstained from evils and crimes despite of admonition, the Holy Qur'an says Allah had said:

"Verily, We are going to send down on the people of this township a punishment from heaven because they have been wickedly rebellious. And We have left thereof an evident Sign for any people who understand." (29: 34, 35)

The punishment was a rain of brimstone, which completely overwhelmed the cities, with possibly an earthquake and a volcanic eruption. Because of this, the whole tract on the east side of the Dead Sea (where the cities were situated) is covered with sulphurous salts and is deadly to animal and plant life. So no living beings exist in the Dead Sea. Moreover, the water of the Dead Sea is eight times saltier than the water of any other sea. Therefore, its density is so high that the person, who lies on it, does not drown. This is the evident Sign that can be seen even today.

8. The expansion of the universe is a discovery of modern science. But the Holy Qur'an had informed man about this fact more than fourteen centuries ago. Allah says in the Holy Qur'an:

"The heaven, We have built it with Power. Verily, We are expanding it." (51: 47)

9. The Holy Qur'an had informed man some 14 centuries ago that Allah has taught material knowledge to man, and man be the most developed creature in material knowledge. Read the following Verses of the Qur'an.

"Behold, thy Lord said to the angels; 'I will create a vicegerent on earth.' They said: 'Will You place therein one who will make mischief therein and shed blood? While we do celebrate Thy praises and glorify Thy Holy (Name)?' He said: 'I know what you know not.' And He taught Adam the names of things. Then He placed them before the Angels, and said: 'Tell Me the names of these if you are right.' They said: 'Glory to Thee! of knowledge, we have none, save what You have taught us: in truth it is You Who is Perfect in knowledge and wisdom.' He said: 'O Adam! Tell them their names.' When he told them their names, Allah said: 'Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?' And behold! We said to the angels 'Bow down to Adam.' And they bowed down, not so Iblees. He refused and was haughty. He was of those who reject Faith." (2: 30-34)

According to commentators, "The names of things" means the inner nature and qualities of things.

Today we see the truthfulness of these Verses of the Qur'an. The developments made by man in the field of science and technology, are so obvious that none can deny them. Moreover, the developments made by man indicate that man, in the real sense, is worthy to be a vicegerent of Allah on earth.

10. Allah says in the Holy Qur'an:

- a) "Say: 'If the whole of mankind and jinns gathered to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.'" (17: 88)
- b) "Or they may say: 'He (Prophet Muhammed) forged it (the Holy Qur'an).' Say: 'Bring you then ten Suras (chapters) forged like unto it, and call (to your aid) whomsoever you can other than Allah if you are truthful! If then they (the false gods) do not answer, know that this Revelation is sent down (replete) with Knowledge of Allah, and there is no God but He! Will you then submit to Islam?" (11: 13, 14)
- c) "If you are in doubt as to what We have revealed to our servant (Muhammed), then produce a Sura (chapter) like there unto and call witnesses or helpers besides Allah, if you are truthful. But if you can not and certainly you can never (produce

such a thing) then guard yourselves against the fire whose fuel is men and stones, prepared for the unbelievers." (2:23, 24)

Allah says to those, who think that the Qur'an has been forged by Prophet Muhammed (S.A.W.S.), to produce ten chapters or at least one chapter that must be as influential, effective, terse, informative, true, moderate, beautiful and attractive as the Qur'anic chapters are.

So far, many people tried to meet this challenge of the Holy Qur'an, but failed. This proves that the Holy Qur'an is not a fabricated material of any creature. It is, in fact, from Allah, the God of all things.

These were the some Signs and Prophecies of the Holy Qur'an. If someone really wants to see more Signs and Prophecies of the Holy Qur'an, he must study the Holy Qur'an.

The Qur'an is the greatest Gift of God to mankind. It is the Holy Book that God has sent down to guide mankind rightly in all walks of life. Dr. Kamal Omar says:

"No sane person would ever put to use a highly technical type of machinery without consulting the guide book or instruction manual supplied by its maker or manufacturer. But we have totally by passed this essential practice in our own case and have completely ignored the Guide Book (the Qur'an) coming from the one and only Creator to guide all human beings." (Deep into the Qur'an Pg. 9)

For all these reasons, The Teachings of the Qur'an are suitable to our modern age.

VII. Misconception: Islam incites people to Polygamy

People talk of polygamy as if Prophet Muhammed (S.A.W.S.) has invented the practice of polygamy. If we study the history of polygamy, we find the practice of polygamy was there in the world, in all religions and in all cultures before the birth of Prophet Muhammed (S.A.W.S.).

In Hinduism, if we study Ramayana, we find Dashratha, Father of Rama, was a polygamist. If we study Mahabharata - Anushasana Parva: Section 15, we find Krishna had 16,100 wives. There were many devtas of Hindus who had more than one wife like subramanyam, etc. The Concept of Devdasi (becoming a prostitute in the name of deity) is still in practice among Hindus.

According to Bible, many of the Prophets who were before Prophet Muhammed (S.A.W.S.) also practiced polygamy, for instance:

- 1) Prophet Abraham had three wives - Sarai, Hagar, Keturah
(Genesis - 16: 1-4, 25: 1)

- 2) Prophet Jacob was a polygynist – Leah, Rachel (Genesis - 29: 21-29)
- 3) Prophet Moses had four wives.
- 4) Prophet David had nine wives (Samuel I - 18:27, Samuel II – 3: 2-5, 5:13, 11:26)
- 5) Prophet Solomon had 300 wives and 700 concubines (Kings I - 11:3)

People used to have as many wives as they wanted. When Prophet Muhammed (S.A.W.S.) saw this, he restricted Muslims not to have more than four wives. Furthermore, he imposed certain conditions for polygamy. In absence of those conditions, he restricted Muslims to have just one wife. Thus, Prophet Muhammed (S.A.W.S.) minimized the practice of polygamy. He must be appreciated for this contribution.

You must know that first time in the history, it is Islam that asked Muslims to have just one wife. Allah says:

“Marry women of your choice, two or three or four. But if you fear that you will not be able to deal justly (with them), then marry only one.” (4: 3)

This verse tells us that polygyny is not permissible for all Muslims. It is permissible for only those Muslims who are able to deal justly with

all wives and are ready to take the burdens of risks and responsibilities involved in it. If the person, who is not able to discharge the rights of more than one wife, practises polygyny, he will be a sinner since he disobeyed Allah's Command.

Polygyny is not a laxity for the males. It is a burden and extra responsibility because equality between the wives in treatment and provisions is a pre-requisite of polygyny and a condition that must be fulfilled by the one who has more than one wife.

Thus, Islam has reduced the practice of polygyny to the incredible extent having prescribed certain conditions for practising it, and having confined man to monogamy in absence of those conditions. This manifests Islam favours monogamy, but allows polygyny for certain reasons.

This also clarifies that polygyny is permissible with certain conditions and under certain circumstances. It is not an article of Faith or obligatory as Salaat (prayer) and Saum (fasting). Islam has neither asked nor encouraged to practise polygyny. Moreover, the responsibilities and liabilities imposed by Islam, and thus risks involved in polygyny stop men practising polygyny. That is why, in Muslim community, we see the rate of polygyny is almost negligible when we

compare it to the rate of monogamy. This is the real position of polygyny in Islam.

The Wisdom behind Polygyny

Why did Islam allow polygyny?

Islam did not eradicate polygyny. For, polygyny is in favour of women in the following ways:

In all the periods of history, there are always some women in all societies who do not get fresh males for various reasons. The reason may be their divorce, widowhood, old-age, poverty, etc., because, fresh males want to have a fresh, young, beautiful, educated and rich girls as wives. Even a divorced man or a widower does not compromise in his choice except in rare cases.

What's the solution?

Polygamy! Such women get a family life through polygamy.

How?

When a man wants to have a second, third or fourth wife, he will not get a girl who can get a fresh male for marriage. He will get a widow or a divorced woman or a very poor girl or an aged woman or a girl rejected by fresh males for various reasons. Through polygamy,

Islam has arranged such women get settled down. Through polygamy, Islam has arranged to fulfill their emotional needs.

It is the social responsibility on individuals to get such women settled down. But no one can force fresh males to have them as their wives. Islam has given every one the right of choice. So, here, through polygyny such women can get settled down.

If you read survey reports on prostitution, you may come to know that the major reason for practicing prostitution is the extreme poverty. If men had taken them as their second, third or fourth wife, would they not have been saved from prostitution?

Through polygyny, the rate of rapes, prostitution, pre-marital and extra-marital courtship and sex reduce to the considerable extent, because man can have more than one wife to fulfill his sexual passion.

These are the some of the benefits of polygyny. Therefore, no realistic and practical person can deny the necessity of polygyny in human society. Only a utopian can object to polygyny. Moreover, polygyny is practicable.

Modernism dislikes polygyny, but makes prostitution available and facilitates, without any conditions and restrictions, pre-marital and extra-marital sex for all. Therefore we see that pre-marital and extra-marital sex is increasing day by day. And this has made marriages

worthless, and thus marriages of widows, divorced women, indigent girls, orphans etc. have been made tough.

In Islam, if a man wants to have a sex with a woman, he will have to take her as his partner, take her responsibilities on his shoulders and provide security and support for her: it means he must marry her. Moreover, the responsibilities and liabilities imposed by Islam, and thus risks involved in polygyny stop most men practising polygyny. But in modernity, if a man wants to have a sex with a woman, he can have it without any conditions and commitments, he will have to take no responsibilities and he need not have to provide any security and support to her. There is nothing to stop man from carrying out courtship and illicit sex. If any woman becomes pregnant due to it, it is woman who has to suffer, because man takes no responsibility of it. Women must consider these differences between Islam and modernity regarding sex and decide which is safe for them.

A few women tell that the woman whose husband has more than one wives feel hurt. It is a general rule that individual's cause is sacrificed for the social cause. Individual's desires, belongings, etc. are sacrificed for the well-being and welfare of the society. As men should be ready for giving their life in Jihaad for the well-being and safety of the society, so woman should be ready, if necessary, for sharing her rights with her fellow women for the same.

VIII. The Marriages of Prophet Muhammed (S.A.W.S.)

Many people, without knowing the reality, object to the marriages of Prophet Muhammed (S.A.W.S.). So, the marriages of Prophet Muhammed (S.A.W.S.) should be studied briefly, so that misconceptions may be clarified.

When Prophet Muhammed (S.A.W.S.) was twenty five year old, he married a forty year old twice widowed Khadija who had had children from previous two late husbands. This was the first marriage of Prophet Muhammed (S.A.W.S.). They both lived together happily for twenty-five years until Khadija died at the age of sixty-five. They proved that the differences of age and social status between the spouses do not disturb the marital life if both the spouses are conscious of the Commitments related to the marital life. Prophet Muhammed (S.A.W.S.) did not marry any other woman during the lifetime of Khadija because there was no need of second marriage. All the other marriages of Prophet Muhammed (S.A.W.S.) took place only after the death of Khadija because of the requirements and the demands of the time, the circumstances and his mission. As regards Prophet Muhammed (S.A.W.S.)'s marriages, Dr. Hammudah Abdalati propounds his research in the following words:

“Reviewing the marriages of Prophet Muhammed (S.A.W.S.) individually one does not fail to find the actual reasons behind these marriages. They may be classified as follows:

- 1) The Prophet came to the world as an ideal model for mankind, and so he was in all aspects of his life. Marriage in particular is a striking illustration. He was the kindest husband, the most loving and cherishable partner. He had to undertake all stages of human experience and moral test. He lived with one wife and with more than one, with the old and the young, with the widow and the divorcee, with the pleasant and the temperamental, with the renowned and the humble; but in all cases he was the pattern of kindness and consolation. He was designated to experience all these variant aspects of human behaviour. For him this could not have been a physical pleasure; it was a moral trial as well as a human task, and a hard one, too.
- 2) The Prophet came to establish morality and assure every Muslim of security, protection, moral integrity and a decent life. His mission was to put to the test in his life and did not stay in the stationary form of theory. As usual, he took the hardest part and did his share in the most inconvenient manner. Wars and persecutions burdened the Muslims with many widows, orphans and divorcees. They had to be protected and maintained by the

surviving Muslim men. It was his practice to help these women get resettled by marriage to his companions. Some women were rejected by the companions and some others sought his personal patronage and protection. Realizing fully their conditions and sacrifices for the cause of Islam, he had to do something to relieve them. One course of relief was to take them as his own wives and accept the challenge of heavy liabilities. So he did and maintained more than one wife at a time which was no fun or easy course. He had to take part in the rehabilitation of those widows, orphans and divorcees because he could not ask his companions to do things which he himself was not prepared to do or participate in. These women are trusts of the Muslims and had to be kept jointly. What he did, then, was his share of responsibility, and always his share was the largest and heaviest. That is why he had more than one wife, and had more wives than any of his companions.

- 3) There were many war prisoners captured by the Muslims and entitled to security and protection. They were not killed or denied any human right, human or physical. On the contrary, they were helped to settle down. That also was another moral burden on the Muslims and had to be shouldered jointly as a common responsibility. Here, again, Prophet Muhammed

(S.A.W.S.) carried his share and took some responsibilities by marrying two of those captives.

4) The Prophet contracted some of his marriages for socio-political reasons. His principal concern was the future of Islam. He was most interested in strengthening the Muslims by all bonds. It was by his marriage to Juwairiyah that he gained the support for Islam of the whole clan of Bani Al-Mustaliq and their allied tribes. It was through marriage to Safiyah that he neutralized a great section of the hostile Jews of Arabia. By accepting Mary, the Copt from Egypt, as his wife, he formed a political alliance with a king of great magnitude. It was also a gesture of friendship with a neighbouring king that Prophet Muhammed (S.A.W.S.) married Zaynab who was presented to him by the Negus of Abyssinia in whose territory the early Muslims found safe refuge.

5) By contracting most of these marriages, the Prophet meant to eliminate the caste system, the racial and national vanities, and the religious prejudices. He married some of the humblest and poorest women. He married a Coptic girl from Egypt, a Jewess of a different religion and race, a Negro girl from Abyssinia. He was not satisfied with merely teaching

brotherhood and equality but he meant what he taught and put it into practice.

- 6) Some of the Prophet marriages were for legislative reasons and to abolish certain corrupt traditions. Such was his marriage to Zaynab, a divorcee of the freed slave Zaid." (Islam in focus Pg. 177, 178)

Marriage with Zainab bint Jahash

It had been a custom among Arabs that they used to consider their adopted sons as real ones. Even today many people observe this false and unreal custom. Since this is an illusion, Islam rejects this and asks Muslims to be realistic, because, if Allah had wished to make their adopted sons as their real ones, He would have done this naturally. When He did not do a thing by His Wish, what right do we (His slaves) have to do a thing that is against His Wish?

Prophet Muhammed (S.A.W.S.) set his slave Zaid, the son of Haaris, free and adopted him as his son. So, people began to call Zaid as Zaid, the son of Prophet Muhammed (S.A.W.S.), instead of calling him Zaid, the son of Haaris. But Allah did not like it as it was against His Will. So, the Holy Qur'an says:

"He (Allah) has not made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the Truth,

and He guides to the (right) Way. Call them (adopted sons) by (the names of) their fathers, that is more just with Allah: but if you know not their fathers then (call them) your brothers in the Religion, and Mawaalikum (your freed slaves)." (33: 4, 5)

The custom was so rooted that mere theoretical teaching was not enough to eradicate it. It had to be denounced practically. Since, Prophet Muhammed (S.A.W.S.) is the Final Messenger of Allah, and practical paragon for Muslims, so, it is on him to denounce this non-sense custom practically. And Allah prepared the ground for it.

Prophet Muhammed (S.A.W.S.) arranged the marriage of his cousin Zainab bint Jahash with Zaid, the freed slave. But the marriage did not work for them. Zaid divorced her. Allah utilized this opportunity to eradicate the illusion that an adopted son becomes a real one. Allah arranged the marriage of Zainab with Prophet Muhammed (S.A.W.S.). At first, Prophet Muhammed (S.A.W.S.) hesitated to marry Zainab. So, Allah revealed to him: "you did fear the people (that they may say Prophet Muhammed (S.A.W.S.) married the divorced wife of his Adopted son), whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her). We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e.

divorced them). And Allah's Command must be fulfilled. There is no blame on the Prophet in that which Allah has made legal for him." (33: 37, 38)

Thus, having married the divorcee of the adopted son, Prophet Muhammed (S.A.W.S.), both theoretically and practically, denounced the unreal custom. This event also indicates that the customs, the traditions, the cultures, the rites and the rituals, which are not based on realities, facts, truth, justice, knowledge and wisdom, must be terminated.

Prophet Muhammed (S.A.W.S.)'s Marriage with 'Aishah

Many people objected to the marriage of Prophet Muhammed (S.A.W.S.) with 'Aishah because of their age-difference. They must know Allah has not prescribed any standard age-difference between the spouses because it is not the age-difference that makes the marital bond strong, it is the consciousness of the Commitments of marriage that makes the marital bond strong. That's why we see that even after a lot of age-difference between Prophet Muhammed (S.A.W.S.) and Khadija, and between Prophet Muhammed (S.A.W.S.) and 'Aishah, they lived a successful and happy married life by the Grace of Allah because they were conscious of the Commitments related to married life. So it is not the age-difference that we should consider first in a marriage. It is the consciousness of the

Commitments of marriage in man and woman that we should consider first if, at all, we want the marital life to be effective and functional. The then Muslims used to realize this so they never objected to such marriages. Moreover, marriages are arranged with mutual consents of both bride and bridegroom. When Prophet Muhammed (S.A.W.S.), 'Aishah and her parents had no objections to the marriage, when 'Aishah's parents with their pleasure arranged the marriage, how can anyone object to the marriage of 'Aishah.

Today, there are people, who could not maintain even a single wife, accuse Prophet Muhammed (S.A.W.S.) for his multiple marriages. They must see whether Prophet Muhammed (S.A.W.S.) maintained his wives successfully or not, whether he has discharged all the responsibilities and liabilities properly or not, whether his wives were pleased with him or not. This has been examined during the lifetime of Prophet Muhammed (S.A.W.S.). Allah asked Prophet Muhammed (S.A.W.S.) to offer luxuries of life against his partnership. Allah says:

"O Prophet! Say to your wives: 'If you desire the life of this world, and its glitter, - then come! I will make a provision for you and set you free in a handsome manner.'" (33: 28)

But none of Prophet Muhammed (S.A.W.S.)'s wives was ready to take luxuries of life sacrificing Prophet Muhammed (S.A.W.S.)'s

company. All of them wanted to be his wives sacrificing all luxuries of life. This itself is enough to prove how successful Prophet Muhammed (S.A.W.S.) was in his marital life, and how much his wives were pleased with him.

People, who are unable to maintain even a single wife, have no right to criticize the one who maintained successfully more than one wives. They have to appreciate him because they all know maintaining more than one wife is not a play, and Prophet Muhammed (S.A.W.S.) has maintained all his wives successfully.

IX. Islam has allowed polygyny for men, but it has not allowed polyandry for women

Islam has allowed polygyny for men, because there are some reasons behind it. By allowing polygyny for men, Islam has given security and support to those women who do not get fresh males for marriage. But there is no reason for allowing polyandry for women. Moreover, polyandry is an unnecessary and impracticable thing. A family cannot come into existence on practising polyandry. On practising polyandry, the house of the woman becomes a place of prostitute where men could visit and fulfill their desires, but cannot stay together and live a fulfilled life because it is not possible. This may be one of the reasons for the prohibition of Polyandry.

In polygyny, if any woman gives birth to a child, she can tell her child who the child's father is. But, in polyandry, it is not always possible. As far as DNA test is concerned, all people can not afford it. Its cost, availability, authenticity etc. is yet to be proved.

We find polyandry in Hinduism. Draupati, who had five husbands, can be put as an example for it. But, today, even Hindus do not practice polyandry because of its impracticability.

X. Misconception: Hijaab is against the freedom of women.

I read somewhere on the internet the answer of this question given by a Muslim brother. He said, "If more clothes and more covering are the signs of oppression and suppression, and less clothes and less covering are the signs of freedom and liberation, then, according to this criterion, pornographic models are the most liberated women in the world." Though the answer is harsh, but it is true. If this is what Non-Muslims want women to be, then, Sorry, Islam at any cost does not allow women to become such impudent entities. Islam has given a respectful place to women. Allah says:

"O Prophet! Tell your wives and daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely). That will be better, that they should be known (as modest women who do not like indecency and immodesty)

so as not to be annoyed. And Allah is Ever Oft-Forgiving, Merciful.”
(33: 59)

Free-mingling of males with non-mahram females often leads both men and women to pre-marital and extra-marital courtship and sex. Similarly, exposing of females to non-mahram males leads to molestation, sexual harassment and rapes. In all these cases, it is woman who suffers. Therefore, Allah says:

“(O women! When you speak to non-mahram males at the time of necessity,) then be not flexible in speech, lest he in whose heart is a disease should desire (something evil), but speak in an honourable manner. And stay in your houses and do not display yourselves like that of the times of ignorance, and perform As-Salaat and give Zakaat and obey Allah and His Messenger. Allah wishes only to keep Ar-Rijs (evil consequences) away from you, O members of the home, and to purify you with a thorough purification.” (33: 32, 33)

It is a fact that most males usually view non-mahram female as a sexual object. So, woman, without Hijaab, is insecure. Therefore, to save women from the evil eyes, the evil thoughts and the evil actions of men, Hijaab is made obligatory. Hijaab gives a security to women and eradicates obscenity, illicit relations and illicit sex from the society.

Today, women are actively participating in outdoor activities. So it becomes obligatory that the rules of Hijaab should be observed strictly by both men and women and also by governments and institutions. For, in it lies the well-being and welfare of individuals (men and women), families and societies.

Hijaab is in fact in favour of women as it saves women from the evil eyes of men. Thus it saves women from sexual harassment, molestation, rape, etc. and saves both men and women from such crimes.

Hijaab is not at all against the freedom of women. My wife completed her studies (M.Sc. in Physics and B.Ed.) and working as a Govt. Physics lecturer in a girls' college. She observed Hijaab during her studies, Hijaab never became an obstruction in her studies, nor in her career. Once a non-Muslim colleague of her asked her, "Why do you wear Burqa?" My wife replied: "To avoid the evil eyes of men, Islam asked us to observe Hijaab." She was so impressed that she immediately expressed her desire to wear Burqa, and she bought a veil and started covering her face while coming to college. She is a lecturer in chemistry. Her qualification is M.Sc. (Chemistry) M.Phil. and M.Ed. This shows that even well qualified non-Muslim women feel safe in Burqa. This also proves that Hijaab does not become an obstruction in the development, nor is it against the freedom of women. Yes, it

becomes an obstruction for those men who want to see women nude. Therefore they raise their voices against Hijaab. Their intentions are not good. They want to use women as a show piece and as a sexual object. Islam wants both men and women to lead a responsible, honest, sincere, clean and pious life, to attain peace, progress and salvation. But modernism does not want people to lead such a life. So, it spreads obscenity by asking women to be nude in front of all. It asked woman to keep her body open to all as much as possible, and whatever of her body has to be covered should be covered nominally with transparent, thin and tight fitting clothes exposing the shape and size of the organs that have been covered, so that males may become more eager to watch that what have been covered. Thus, modernism has made woman a commodity and increased the rate of sexual harassment, rapes, intimacy, pre-marital and extra-marital courtship and sex and divorces to the incredible extent. Just compare the rate of sexual harassment, rapes, intimacy, pre-marital and extra-marital courtship and sex, and divorces in the countries where Hijaab is not observed and in the countries where Hijaab is observed, you cannot help appreciating the rule of Hijaab.

In modern society, women are misused and exposed as a sexual object in the name of freedom. Dr. Kamal Omar describes some of the characteristics of the modern urban culture in the following words:

“Unnecessary body jerks and allurements in female tone and sedateness with boldness in the male voice; ‘sleeveless’ for the females and full sleeves for the males; underwear for the females and full pants for the males; open chest for the females and neck-tie for the males; open-belly for the females and in-going shirts for the males. The shirts worn by the males cover the whole of the back including the interscapular region but the females are obliged to keep this area uncovered. Men’s dress patronizes opaque cloth whereas the female is forced to wear transparent. The modern society labels a male as improperly dressed when he is not in full suit but taunts upon its women when they want to cover their legs in a shivering night. If a male happens to repeatedly open up and adjust his coat in public he is ridiculed but the females are expected to ‘drop’ and then ‘readjust’ their dopatta or the respective portion of the sari as frequently as possible. This civilization that condemns the exhibition of male physical curves and labels this as sex-perversion provides ‘artificial aids’ to ‘underdeveloped areas’ of the female. Everyone has been made familiar with the term ‘unwed mother’ but one never hears about the unwed father! Banners with inscriptions like, ‘down with virginity’ have been allowed within the university campus of the ‘most progressive’ country. The fashion world controlled by the males has a daily change programme to create instability in the female mind. The tailors and

designers are acting as accomplices. Those women who do not easily uncover are tackled in a unique way- skin-tight and skin-coloured dress is invented to present their nakedness in a clothed condition. Woman's thinking has been poisoned. She is made to think that wearing the least is something that builds the 'Status'. She is taught to hate her own body- the form of her eye-lashes and brows, the style of her walking and speech, the colour of her lips, nails and cheek are all given an artificial look. She hates her natural trend of her hair – if they are straight she tries to give them artificial curls and if they happen to be kinky she is busy in straightening them. She is also expected to copy the animals' part like the hump of the camel or the tail of a horse for her hairstyle. Disastrous dieting is enjoined upon her to 'normalise' her figure. At the same time her buttocks bulge out while she balances on half a centimeter heel creating abnormality called Lordosis in the medical language. And the males who themselves balance on a three-inch base are busy in displaying the female nakedness through the 'respectable' trades called cabarets, fashion shows, physical culture parades, commercial advertising, nude painting and sculpture, feature films and acrobatic shows, etc. The lands that specialize in the above mentioned trends are engulfed in the following horrible situation:

The alarming statistics of unwed mothers, illegitimate children, broken families, suicide attempts, sex crimes, divorces, asylums for

unclaimed children, homes for unwanted parents, clinics for delinquent youth and neurotic adults etc.” (Deep into the Qur’an pg. #: 112-114)

If this is the freedom which women expect from Islam, then, sorry! Islam does not give such kind of freedom. And what is the use of the freedom, which misuses women and expose them as a sexual object? Moreover, the freedom, in modern culture, is given to impose more burdens of duties and responsibilities on women by employing them both outside and within the house.

Islam gives the required freedom to women in Ma’roofaat as it gives freedom to men. In Islam, women are encouraged to get education; women are free to earn money, although Islam does not impose any financial responsibility on them; women are free to accept or reject any marriage proposal, and no one can force them to marry any one whom they do not like; women have the right of khula’ (divorce); women are free to marry after divorce or husband’s death; women have the right to ownership, i.e. they have right to possess the money and the property that they earn and that they get in inheritance, Mahr and gifts; woman have right to criticize her husband and even the ruler of the state; Women have right to form a decision in many matters et cetera. What do women want more than these rights to live a successful and happy life?

We must know that no human society can give absolute freedom to anyone: there must be some limitations of one kind or another, if, at all, the society has to function peacefully. So, human society must provide man with such a kind of freedom that must be beneficial to him, not harmful to him.

Islam gives both men and women freedom in Ma'roofaat (right and good things) and does not give any freedom to anyone in Munkaraat (wrong and bad things). Allah says:

"(They are) those who, if We establish them in land, establish Salaat and give Zakaat, enjoin Ma'roof (right) and forbid Munkar (wrong). With Allah rests the end (and decision) of (all) affairs." (22: 41)

Can anyone live without Hijaab?

We wear clothes so that we may cover our body, and that is Hijaab. So, every person is observing the rule of Hijaab. Even those who oppose the rule of Hijaab are also observing the rule of Hijaab though partly, because, they too wear clothes. Even after knowing this, if someone opposes the rule of Hijaab, he should live nude for all his life, because whatever of his body he covers comes under Hijaab. He should stay at home or go to office, market, or wherever he wants to

go without clothes. He should not spend even a penny on his clothes for all his life.

O women! Because you are so precious, Islam has honoured you with Hijaab for preserving your chastity and purity.

XI. Misconception: Hijaab means just wearing burq'ah (veil) while going out.

Wearing burq'ah (veil) is a part of Hijaab. It is not the complete Hijaab. To exercise the complete Hijaab, females must abstain from mingling with non-mahram males and must abstain from exposing themselves to other than their husband. Moreover, Hijaab must be observed both within and outside the house.

XII. Why has not Hijaab been prescribed for men?

This is a misconception. Hijaab has been prescribed for both men and women. In fact Hijaab is prescribed first for men and then for women. Allah says:

- 1) "Tell the believing **men** to lower their gaze and protect their private parts (from exposure, illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do. And tell the believing **women** to lower their gaze and protect the private parts (from exposure, illegal sexual acts, etc.), and not

to show off their adornment except only that which is obvious, and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks, bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons or their sister's sons or their (Muslim) women or the slave-women whom their right hands possess or old male servants who lack vigour or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment." (24:30, 31)

2) "(O men!) When you ask (any non-mahram females) for anything, ask them from behind a screen. That is purer for your hearts and for their hearts." (33: 53)

XIII. Why do women have to wear burq'ah (veil)?

It is a well-known fact that males get excited with just viewing non-mahram women. The face, the body and even the voice of non-mahram women appeal sexual urge of men. The sexual urge of men sometimes ends with masturbation and sometimes exceeds the limits of masturbation and leads them to seduce women to pre-marital or extra-marital courtship or sex, or to harass women sexually or to rape them. The incredible rate of rapes and sexual harassments, even in

the most so-called civilized countries of today is enough to bear witness over it. In such cases, it is the woman who suffers. So, to save women from such calamities, Islam asked women to cover themselves completely with non-transparent and loose clothes while going out of the house.

XIV. Why don't men have to wear burq'ah (veil) while going out?

Of course, men don't have to wear burq'ah (veil) because of the fact that for men, there is no risk of being harassed sexually and being raped by women, nor do men suffer from rapes. So, men have no need to wear veil.

A solution to AIDS: Nowadays, governments of all countries spending billions of dollars on saving people from AIDS. Islam suggests a simple solution to this problem. Implement Hijaab, Put ban on prostitution, illicit sex, courtship, pornography and alcohol. And get rid of AIDS and Rapes. Restrictions are better than AIDS and Rapes.

XV. Misconception: Islam has suppressed women's position and rights

Islam maintains justice, instead of equality, in status, rights, duties and responsibilities between males and females. We must know that justice does not demand always equality: it sometimes demands

inequality since it demands qualification. Similarly, we must also know that equality does not lead always to justice: it sometimes leads to injustice. For instance: - Suppose, you have a factory and you need employees for your factory. When applicants approach you with different qualifications, will you give the same position and equal salaries to all just because they are all human beings? Certainly no, you can't. You will see their qualifications and then you will appoint them on different positions suitable to their qualifications and you will give them different salaries suitable to their positions. If you do this sincerely, can anyone say of you that you have not maintained justice, just because you have not given all the applicants same position and equal salaries? Certainly, none can say so. Why? Because you have maintained justice by giving the applicants the positions and the salaries that they deserve, even if there may or may not be equality in their positions and salaries. If you give same positions and equal salaries to all employees who possess different qualification, it will be injustice, and you will be blamed for it. This clarifies that justice does not demand always equality. It sometimes demands inequality since it demands qualification. Similarly, equality does not lead always to justice. It sometimes leads to injustice.

So, to establish justice, we should see what a person deserves, and provide him/her with what he/she deserves. We must not bother about the word 'Equality'.

Islam gives both man and woman the status, the rights, the duties and responsibilities that they deserve – not necessarily be equal or same -, that fulfill their natural and legitimate demands and that are suitable to their sex, nature and roles.

But the modern culture is doing injustice to either of two sexes in the name of equality. To know the injustice that modern culture is doing in the name of equality, we must classify the concept of equality as follows:

- 1) Equality in roles, duties and responsibilities between males and females.
- 2) Equality in rights and status between males and females.

Equality in roles, duties and responsibilities between males and females

Today, having used the respectable terms like equality and freedom, men are misusing and deceiving women. As we all know that the process of the distribution of absolutely equal and identical roles,

duties and responsibilities between male and female, is impracticable. That is why we don't see equality in roles, duties and responsibilities between males and females in our modern society. But women, in ignorance, become excited when they are aroused in the name of equality and freedom.

The modern systems of living have imposed financial burden along with housework and natural work (menses, child bearing and rearing, breast feeding, etc.) on women. Thus it has imposed more burdens of responsibilities and duties on women than men, and facilitated men to use women as an object in the civilized manner both within and outside the house. Moreover, women have been made insecure. Now, they will have to earn to look after themselves. Men have been made more relaxed because their wives are sharing their financial responsibilities, and they don't have to share the housework and the natural work. Thus, in the name of equality and freedom, women have been victimized.

Modern systems failed to recognize the importance of housework and natural work. It makes women feel their work i.e. housework and natural work inferior to the work of men i.e. earning money, and asks women to follow the footsteps of men. Thus, having broken the natural discipline, modern systems have been harming individuals, families

and society much more than that what they give to women in recompense. Dr. Kamal omar says:

“The secular conspiracy against the female person has completely destroyed the family unit or marriage bond in the secular states and has given way to ‘unisex worship’ wherein only the male role is respected, desired and cherished. The result is feminine personality degeneration: women despising their womanhood and feeling pride in imitating the males! This inferiority complex has robbed women of their clothing and behaviour as if their original has been buried alive! --- A crime perhaps not less serious than female infanticide said to be ‘popular’ among the pre-Qur’anic Arab society (81: 8, 9). The normal human society in which the male sex looked after the economic aspect (the Qur’an 2:233, 240-241; 4:34) and the female handled childbearing and rearing (the Qur’an 2:233; 7: 189) has completely crumbled in secular countries, wherein the females and the males are neither helping, nor co-operating with, one another, in the different roles essential for normal human life. They are merely competing with one another in the same and identical fields, which is disastrous for both.” (Deep into the Qur’an Pg.- 165)

Islam has assigned different, but suitable roles, duties and responsibilities to men and women with respect to family and society. Man should see all financial responsibilities and all outdoor work; and

woman should see housework, natural work and other indoor work. And some responsibilities, like personality development, upbringing, mind-making etc. of children, should be seen together by both man and woman. Islam recognizes the work of women i.e. housework, natural work and other indoor work, and considers them as worthy as earning money to keep individuals, families and society healthy and prosperous. Thus Islam has maintained justice between man and woman. This discipline must be maintained for the health and well-being of individuals, family and society.

Equality in status and rights between males and females

Islam gives both man and woman the status and the rights that are suitable to their sex, nature, roles, duties and responsibilities. Islam gives them the status and the rights that they deserve, and that meet their natural and legitimate demands.

Islam has given women such a position that men's characters are recognized on the basis of their behaviour with women. Prophet Muhammed (S.A.W.S.) said: "The complete Mumin (believer) is the one who is good in morals. The best of you are those who are the best for their women." (Tirmizi: Hasan Saheeh)

Islam has given women such a respect that if anyone makes a false charge against her, he/she will be punished with eighty stripes, and

he/she will never be taken as a witness in future in any affair. Allah says: "And those who launch a charge against chaste woman, and do not produce four (eye) witnesses (to support their allegations), - flog them with eighty stripes; and do not accept their evidence (in any matter) ever after; for, such men are wicked transgressors." (24: 4)

Let us study those Verses of the Holy Qur'an to which most of ignorant people object because of not having proper knowledge.

1) The Holy Qur'an says: "Allah directs you as regards your children's (inheritance): to the male, a portion equal to that of two females." (4: 11)

Many people object to this Verse and say, "Islam has suppressed women's rights."

Islam has not suppressed women's rights. Islam has given both men and women their legitimate rights that they deserve. To understand the above mentioned Verse of the Holy Qur'an, consider the following:

1) Islam has imposed all the financial responsibilities and liabilities of family on males, and has made females free from the same.

2) Male has to look after his parents until they die, but female is free from this responsibility too.

3) To get married, Male has to pay Mahr (dowry) to his bride, but female doesn't have to pay anything to male. Instead, she gets Mahr (dowry) from bridegroom.

So, Islam has given male a share equal to that of two females, and thus maintained a balance between the rights and the responsibilities of both the male and the female by giving them their just shares. If woman had been given an equal share to that of man in inheritance, it would have been injustice with men.

In Islam, the rights of both men and women match beautifully with their responsibilities, liabilities and duties. But our modern world talks of equality in rights, but they forget, intentionally or unintentionally, the equality in responsibilities, liabilities and duties.

2) The Holy Qur'an says: "And (in transactions) get two witnesses out of your own men, and if there are not two men, then a man and two women, such as you choose for witness, so that if one of them errs, the other can remind her." (2: 282)

Many people object to this Verse of the Holy Qur'an and say, "Islam has suppressed women's position against men."

Being a witness is not a matter of proud or superiority. Witnessing includes various types of risks and threats. And woman has been found to be sensitive, delicate and very possessive of her family.

Because of the risks and threats involved, woman may err in witnessing. And this will cause loss to a party. So to give morale support and to encourage and remind her, another woman has been accompanied. Moreover, a witness has to meet and communicate various types of men personally. And this may cause a single woman any harm. So if another woman is with her, the risk reduces naturally.

Dr Hammudah Abdalati has to say the following in this matter:

“It is interesting that a woman’s witness in certain matters is exclusive and her expertise conclusive. No man’s witness is accepted and no more than one woman is needed. Further more bearing witness to contracts and business transactions is not a privilege but a duty that must be performed. If the woman’s share of this duty is lightened by one half, it can hardly be called a denial of her rights; if anything, it is a favour or an exemption.” (Islam in focus pg. #: 189)

3) The Holy Qur’an says: “What! Has He taken daughter out of what He Himself creates, and granted to you sons for choice?” (43: 16)

Many people object to this Verse of the Holy Qur’an and say, “Here Allah considered females inferior to males as ignorant Arabs did.”

It is not right. Allah did not consider females inferior to males as ignorant Arabs did. If it had been so, Allah would not have given them

the rights and status that they deserve as discussed before. The meaning of the above mentioned Verse is clearly described in other Verses of the Holy Qur'an. The Holy Qur'an says:

- a) "They (polytheists) attribute to Allah what they hate (for themselves)." (16: 62)
- b) "When news is brought to one of them (polytheists) of (the birth of) a female, his face darkens, and he is filled with inward grief." (43: 17)

This clarifies that in the Verse 43: 16, Allah has teased polytheists' emotion of hate against their daughters, and told them the truth that Allah neither begets, nor is He begotten.

Islam does not disgrace daughters. In fact, it is Islam that eradicated female infanticide. Moreover, as much Islam has honoured daughters, no other religion, culture or society has honoured them so much so far. Prophet Muhammed (S.A.W.S.) says: "whoever brings up three daughters will enter paradise." One of his companions asked, "If someone brings up two daughters, then?" The Prophet replied, "Then too." The companion says, "If I had asked about one, the answer would have been the same." (Saheeh Bukhari)

This is Islam, the Peace, for all. This is the Prophet, the mercy for all.

XVI . Misconception: Islam was spread at the point of sword

It is true that Islam was spread at the point of sword. I don't know why our Muslim scholars hesitate to accept this fact. But at the same time it is also equally true that Islam never compelled anyone to become a Muslim. Allah says:

- 1) "Let there be no compulsion in Religion." (2: 256)
- 2) "Invite (all) to the Way of your Lord with Wisdom and beautiful Preaching, and argue with them in ways that are best and most gracious." (16: 125)
- 3) "And you are not one to compel them by force. So admonish with the Qur'an such as fear My Warning!" (50: 45)
- 4) "If it had been thy Lord's Will, they would all have believed, - all who are on the earth! - Will you compel mankind against their will, to believe! No soul can believe except by the Will of Allah, and He will place abomination on those who do not employ their mind." (10: 99, 100)

You may ask, how is it possible that Islam was spread at the point of sword and at the same time Islam did not compel anyone to become a Muslim? The answer is simple. Islam asked Muslims to raise

sword on behalf of weak, oppressed and suppressed people against tyrants and oppressors. Allah says:

- 1) "And what happened to you that you do not fight in the cause of Allah and on behalf of those who, being weak, are ill-treated (and oppressed) – men, women and children - who cry: 'Our Lord! Rescue us from this town, whose people are oppressors, and raise, for us from You, the one who will protect, and raise, for us from You, the one who will help!' Those who believe (in Allah) fight in the cause of Allah; and those who reject Faith (in Allah) fight in the cause of evil (Taghoot). So fight you against the friends of Satan. Feeble indeed is the cunning of Satan."
(4: 75, 76)

When the weak, oppressed and suppressed people saw that Islam saved them, they embraced Islam voluntarily. Thus Islam was spread at the point of sword and at the same time Islam did not compel anyone to become a Muslim. If you just study how much the followers of Prophet Muhammed (S.A.W.S.) used to love him and his religion, insha-Allah, you will not be able to say that he has compelled them to become Muslims at the point of sword. His followers loved him more than their lives. They gave up everything on his just one command. Can you show a man in the entire human history who was and is loved as much as Prophet Muhammed (S.A.W.S.)?

XVII. Islam asked Muslims to kill Kaafirs

True! But not to kill all kaafirs. Islam asked Muslims to kill only those kaafirs, who are enemies of Islam and Muslims, who attack Muslims and who are tyrants and oppressors. The Holy Qur'an says:

- 1) "Allah does not forbid you, with regard to those who do not fight you about the Religion, nor drive you out of your homes, from dealing kindly and justly with them. For Allah loves those who are just. Allah forbids you, with regard to only those who fight you about the Religion and drive you out of your homes and support others in driving you out, from turning to them (for friendship), and those who made them friends, are the wrong-doers." (60: 8, 9)
- 2) "(Because) they but wish that you should reject Faith, as they do, and thus be on the same footing (as they). So do not take friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades, seize them and slay them wherever you find them. And (in any case) take no friends or helpers from their ranks except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you or fighting their own people. If Allah had pleased, He could have

given them power over you, and they would have fought you. Therefore, if they withdraw from you, and do not fight against you, and (instead) send you (guarantees of) peace, then Allah has opened no way for you (to war against them). You will find others that wish to be secure from you as well as that of their people. Every time they are sent back to temptation, they succumb thereto: if they do not withdraw from you, nor offer you (guarantees of) peace, nor restrain their hands, seize them and slay them wherever you get them. In their case, We have provided you with a clear argument against them." (4: 89-91)

3) "To those, against whom war is made, permission is given (to fight), because they were wronged. And verily, Allah is all Powerful for their aid. (They are) those who have been expelled from their homes in defiance of right, - (for no cause) except that they say, 'our Lord is Allah.'" (22: 39, 40)

4) "Fight in the cause of Allah those who fight you, but do not transgress the limits. For Allah does not love transgressors. And slay them wherever you catch them (during war), and turn them out from where they have turned you out. For persecution is worse than slaughter. But do not fight them at the sacred mosque, unless they fight you there. But if they fight you slay them. Such is the rewards of the kaafirs. But if they cease, Allah

- is Oft-Forgiving, Merciful. And fight them until there is no persecution and the Religion (Law) becomes Allah's. But if they cease, let there be no hostility except to those who practise oppression." (2: 190-193)
- 5) "Fight is prescribed for you, and you dislike it. But it is possible that you dislike a thing that is good for you, and that you love a thing that is bad for you. Allah knows, and you know not." (2: 216)
- 6) "And did not Allah check one set of people by means of another, the earth would indeed be full of mischief, but Allah is full of bounty to all the worlds." (2:251)
- 7) "Say to the unbelievers, if (now) they desist, their past would be forgiven for them; but if they persist, the punishment of those before them is already (a matter of warning for them). And fight them on until there is no persecution and the Religion becomes Allah's in its entirety, but if they cease, verily, Allah does see all that they do. If they refuse, be sure that Allah is your Protector, the Best to protect and the Best to help." (8: 38-40)
- 8) "But if they (unbelievers) violate their oaths after their covenant, and attack your Faith - fight you the chiefs of unfaith.

For, their oaths are nothing to them, that thus they may be restrained. Will you not fight people who violated their oaths, plotted to expel the Messenger, and attacked you first? Do you fear them? Nay, it is Allah Whom you should more justly fear, if you believe! Fight them, and Allah will punish them by your hands and disgrace them and help you (to victory) over them and heal the breasts of believers." (9: 12-14)

- 9) "But if they incline to peace, you also incline to it, and (put your) trust in Allah. Verily, Allah is the All-Hearer, the All-Knower." (8: 61)

Islam respects human life. The Holy Qur'an says:

- 1) "If anyone slays a human being unless it be (in punishment) for murder or for spreading corruption on earth – it shall be as if he slain the whole of mankind; whereas if anyone saves a life, it shall be as if he saved the lives of all mankind." (5: 32)
- 2) "And do not kill any nafs (living being) that Allah has forbidden, except for a just cause." (17: 33)

When any human life becomes a source of terror and aggression or constant peril to the lives of innocent people, then it loses its sanctity and its termination becomes indispensable and therein is the welfare of the humanity.

As individuals become a source of terror and aggression or constant peril to the lives of innocent people, so nations too become the same. At that time war is indispensable if, at all, humanity has to survive. Islam asked Muslims to deal with the wicked nations in the same manner as they deal with a wicked individual.

The human society always contains a number of anti-social elements that need a check. When the evil becomes parasitic upon the good, it becomes the primary duty of humanity to restrain it with all the means at her disposal.

So long as there exist aggression, injustice, tyranny, mischief etc. in the world, war is unavoidable. If war is avoidable and if justice, freedom, peace and safety can be restored without war, why have America, Europe and all other nations of today's (so called) civilized world maintained military and developed dangerous weapons, to defend themselves? Why do they spend billions of dollars on the same? They should not have had them. They should not have spent even a single dollar. But they are doing because they too realize that they may, at any time, come across such situations when only war is the solution. If the money that is spent on military and weapons by most of the nations of today's civilized world, is compared to the money that is spent on any productive and constructive work of the nations, we come to know that the money that is spent on military and

weapons of any state is much, much more than the money that is spent on any productive and constructive work of the same state. This shows that the top priority is given to defense and security of the state by all the nations of today's civilized world. When the nations of today's civilized world can do so much to defend themselves, why can't Islam do anything to defend Muslims and their states? What is wrong if Islam asks Muslims to fight against wrongdoers, evildoers, oppressors, tyrants and those who spread mischief and all other Munkaraat, to defend the followers of Islam?

Islam is not a collection of fairy tales or of some impractical fancies. It is a perfect and practicable code of life. It guides man in all walks of life. So it does not overlook the facts of life.

If we study the major religions of the world, we find the concept of war in all religions. Rama destroyed entire Sri Lanka while fighting against Ravana just for getting his wife back whom he later deserted. Krishna helped Pandavas against Kauravas in the final war of Mahabharata which took thousands of lives. We find innumerable events of wars and violence in the scriptures of Hindus, Christians, Jews, etc. If you say, 'war is a sin,' then, no religion is free from this sin.

Remember war will be a sin if it is fought for selfish purposes and it will be a virtue if it is fought for the well-being and welfare of mankind, for establishing peace and justice in the world, for saving weak and ill treated people from the hands of oppressors, for eradicating evil and for establishing good.

Just study the wars, their purposes, the bloodsheds in the wars and the consequences of wars of all religions comparatively. You cannot help praising Islam and Prophet Muhammed (S.A.W.S.).

Let us study briefly the Holy Wars of Prophet Muhammed (S.A.W.S.) and his companions and the satanic wars launched by our modern dictators, so that we may be able to analyze Islamic war properly.

After Prophet Muhammed (S.A.W.S.) was appointed as Allah's Messenger by Allah, Prophet Muhammed (S.A.W.S.) began to invite all to the Way of Allah (Islam) in Makkah. Some people embraced Islam. Then, he and his followers were tortured a lot by the polytheists of Makkah. And some Muslims have been killed too, but Muslims did not launch a war against the polytheists: they tolerated everything. After thirteen years, when their lives became impossible in Makkah, they migrated to Madinah leaving their houses and businesses back. As soon as they settled in Madinah, they resumed preaching Islam. But

the polytheists of Makkah were jealous of the increasing popularity of Islam. So to efface Islam and Muslims, they launched a war with one thousand fully armed fighters against Muslims. It was the time to defend Islam and Muslim community. So, Prophet Muhammed (S.A.W.S.) and his followers had to fight, otherwise they would have been effaced. So, with three hundred and thirteen scarcely armed fighters, Muslims fought against the Kaafirs of Makkah at Badr. And by the Grace of Allah, Muslims won the War. This was the first war of Muslims. Thereafter Prophet Muhammed (S.A.W.S.) lived eight years in which he fought twenty-seven battles and dispatched fifty-five armed contingents under the command of his various companions. Syed Asad Gilani says:

“One thinks about the extent of bloodshed and destruction during those eight years of confrontation. Historians have presented a chart showing loss of human life and injury on the side of the Prophet as well as his adversaries. This chart indicates human loss suffered during eighty-two battles and confrontations.

Muslims	459 killed	127 wounded	11 captured
Opponents	459 killed	not known	6524 captured

It proves that the total human loss during the amazing Islamic revolution was 918. Spreading the figure over eighty-two battles the

average of those killed comes to eleven per battle. One has to concede that comparatively it was the greatest bloodless revolution known to mankind. The Islamic revolution transformed the man, the society and its values, the economy, the politics and the system of government at a meagre cost of nine hundred and eighteen human lives. It exerted a pleasant influence and everlasting impact on human history. It made man understand that he is the supreme creature of the Lord and his responsible viceroy on earth.

During the French Revolution brought about in the name of democracy the death toll was so high that they had to invent Guillotine to chop off dozens of heads at a time. This machine for the service of democracy was installed on important crossings in French cities and towns to offer the present of immeasurable human blood to the goddess of democracy. For that Democratic Revolution which later on proved to be a farce and jugglery of words approximately 6.6 million human beings were guillotined. Every neatly dressed person was put to death.

Similarly, in the Russian Revolution for Communism, which itself claimed to present a solution for the problems of half of mankind, more than 10 million people lost their lives through bloodshed and in icy-cold prisons.

During the First World War (1914-1918) European countries, which were slave traders themselves, fought against Germany to safeguard their national independence. Here is the number of men killed in this war:

Russia 1.7 million

Germany 1.6 million

France 1.37 million

Austria 0.8 million

Britain 0.706 million

Italy 0.46 million

Turkey 0.25 million

Belgium 0.102 million

Bulgaria 0.1 million

Romania 0.1 million

America 0.1 million

Total 7.288 million

In these figures the warring countries did not include the number of men killed belonging to their colonies which included India.

The Second World War was also fought for the same objective as the first world war of 1914. They were the same parties once again as the issue was not resolved despite a colossal loss of human life.

In this War, apart from the money sunk to the tune of billions of Pounds and Dollars, the human loss was again very heavy and even exceeded the total in the First World War.

Germany 2.85 million China 2.2 million Japan 1.5 million

Russia 0.75 million Britain 0.55 million America 0.3 million

Italy 0.3 million France 0.2 million Total 8.65 million

The financial loss of America alone stood at 35 billion dollars, while ten million people were made homeless in the U.S.A. (Encyclopedia vol. 23: page 775,793)

This is a glimpse of political wars. Among the religious wars of the world, ...when religious courts were established in Europe, twelve million people of one sect were killed or burnt alive by the other sect. (Apology of Mohammed – John Devonport) out of this, 0.34 million were killed and burnt alive in Spain alone.” (Methodology of Prophet Muhammed’s Islamic Revolution Pg. 223-225)

XVIII. Islam asks Muslims to kill animals for food

The following are the answers of this question:

1. It's true. Whether you are a vegetarian or non-vegetarian - whether you like it or not – you will have to kill a living being for food. You can not survive without killing a living being for your food. Man's food comes from two sources: (1) Plants and (2) Animals. According to science, living beings are broadly classified into two kingdoms: (1) Plants and (2) Animals. If killing Animals for food is a sin, then killing plants for food is equally a sin. You can not call yourself ahinsak (non-violent) by becoming a vegetarian. And remember plants too feel pain and cry when you cut them although we do not perceive them directly as our power of senses is limited.
2. Animals, with respect to their food, are classified as carnivorous (that which eat animals) and herbivorous (that which eat plants). Carnivorous animals have canine teeth, and they have digestive enzymes which can digest non-vegetarian food bi-iznillaah. Whereas, herbivorous have flat teeth and they have digestive enzymes which can digest herbs bi-iznillaah. If you give herbs to carnivorous animals, and non-vegetarian food to herbivorous animals, they first of all won't eat it, even if,

somehow, they are made eat it, they will not be able to digest it, and their health may deteriorate because it is against their nature on which Allah has created them. But man is both carnivorous and herbivorous. Therefore, man has both canine teeth and flat teeth, and has digestive enzymes that can digest both herbs and non-vegetarian food bi-iznillaah. Therefore, by nature, man is vegetarian as well as non-vegetarian. He can digest both herbs and non-vegetarian food.

3. Many people say that non-vegetarian food has a lot of health risks. This is totally a misconception. In Muslim families, children start eating non-vegetarian food as soon as a few teeth grow. But Al-hamdu lillaah, we don't know any case of health upset because of it. If we carefully study, we find every food has its own merits and demerits. Particularly, nowadays, farmers use harmful chemicals and fertilizers to get a huge outcome. Therefore, even vegetarian food is not safe any more.

For all these reasons, those who object to non-vegetarian food can be regarded as ignorant people, because they don't know the facts. Many Hindus, not all, object to non-vegetarian food. If they study their own scriptures, they will find that eating non-vegetarian food has been appreciated and cow is the best sought after animal for food. Refer to the following references:

- 1) Manusmruti: section 5 – Verse no. 30
- 2) Manusmruti: section 5 – Verse no. 31
- 3) Manusmruti: section 5 – Verse no. 39 and 40
- 4) Mahabharat: Anushasan Parva, section 88

XIX. Marriage is a bond which lasts forever. But, Islam has the concept of divorce, which separates the couple.

This is a misconception that marriage is a bond which lasts forever. Marriage has some Commitments which must be fulfilled. Only then the marital life can function happily, peacefully and successfully, insha Allah, otherwise the same becomes troublesome, devastating and dead.

When life of a couple becomes impossible and abnormal with each other because of insincerity, injustice, irresponsibility, impotency, misbehaviour, misconduct, bad characters, or physical or mental torture of a spouse, in such a situation, Islam asks the person who is suffering from his/her spouse, to settle the disputes and solve the problems by behaving positively and patiently with his/her spouse and talking to him/her directly with patience and in positive, convincing and constructive manner. If this fails, the person who is suffering from his/her spouse must commission two arbitrators - one from his/her

own side and the other from the side of his/her spouse - so that they may settle the dispute and solve the problem. If this attempt also fails, then Islam gives the right of divorce to the person, i.e. the right of talaq to man and the right of khula' to woman, so as to make both of them free from abnormal and torturous life. Thus Islam gives both man and woman an opportunity to start their new life with a new life partner.

Dr. Hammudah Abdalati says: "Any system dealing with human nature has to be realistic, practical and moderate, making allowances for all circumstances with preparedness to cope with all conditions. Else, it would lose its importance in practical life. Islam takes a realistic outlook on life and makes allowances for all unexpected events." (Islam in focus Pg. 183)

Since Islam is fully aware of the bad consequences and effects of divorce on the couples and their families, so it shows all humanly possible ways to retain the marital bond and to make it functional and effective. Therefore, Islam suggests pre-divorce patch up attempts. If they failed, it presents a unique divorce system, which gives time to the couple to reconsider their relation and to reform their conditions. After the prescribed time, if both or any one of the couple still thinks that it is impossible to continue the relation, then Islam gives the

right of divorce to the person, i.e. the right of talaq to man and the right of khula' to woman.

Only those who are suffering from their spouses know the necessity of divorce. If they do not get that option in their religion, they may become frustrated and either they will kill their spouses in frustration or they will not care the religion and they will do whatever they want. The tension between the couple is one of the major problems of the society. If it is left unsolved, a lot of people either indulge in crime and/or live a painful life.

Chapter XX

In Islam, man can give divorce to his wife in just three seconds by pronouncing the word Talaq thrice to his wife.

The pronouncing of triple talaq in one sitting, which has been in the practice of most of Muslims, is not in Islam. We do not find anywhere in the Holy Qur'an and in the Traditions (Ahaadith) of Allah's Messenger that Allah or His Messenger has ever approved triple talaq in one sitting. On contrary, we find disapproval of Allah's Messenger over it as it goes against the Islamic system of divorce. But, still, this act i.e. the triple talaq in one sitting has been in the practice of most of Muslims because most Muslims are ignorant of Islam.

The Muslims who practise triple talaq in one sitting give the following Hadith as evidence for their act. Ibn Abbaas says: "During the lifetime of the Holy Prophet and during the caliphate of Abu Bakr and also during the initial two years of Umar's caliphate, triple talaq were considered as one. But Umar said: 'People have begun to make haste in a matter in which they were given an opportunity to think. So why should we not make it applicable.' So he applied it on them." (Saheeh Muslim: Kitaabut Talaq)

Here, I should remind you that what Muslims think, what Muslims invent and what Muslims practise is not Islam, what Allah said and what His Messenger said and practised is Islam. People must know that Islam is the Guidance sent by Allah through His Messenger: It is not a product of human fancies and desires.

Therefore, this Hadith itself manifests clearly that triple talaq in one sitting is not in Islam. What Umar did was purely a political expediency. Even Umar did not say, "Triple talaq in one sitting is in Islam," or, "Allah and his Messenger recognized triple talaq."

The triple talaq in one sitting is not in Islam. Anyone who insists must show its presence either in the Qur'an or in the sayings and deeds of Allah's Messenger. In fact, triple talaq in one sitting is revertible in Islam.

I again remind here that Islam is not a collection of fancies of Muslim leaders or Muslim scholars or common Muslims. Islam is the Religion of Allah. So, none has the right to change any thing in Islam. Even Prophet Muhammed (S.A.W.S.) had no right to make changes in Islam. Allah says:

“When Our clear Signs are rehearsed unto them (the disbelievers), those who rest not their hope on their meeting with Us, say: ‘Bring us a Qur’an other than this, or change this,’ (O Muhammed!) Say: ‘It is not for me, of my own accord, to change it (the Holy Qur’an): I follow naught but what is revealed unto me: If I were to disobey my Lord, I should fear the chastisement of a great Day (to me)’”
(10: 15)

In the matter of talaaq, when Allah has prescribed ‘Iddat; and when Allah has given man the right to revert to his wife within the term of ‘Iddat, how can anyone say that the wife becomes haraam (unlawful) to her husband immediately after pronouncing the word “Talaaq” thrice in one sitting? Even Umar did not say so.

The Islamic System of Divorce

While divorcing, the consideration of ‘iddat is Fardh (obligatory). It has been clearly ordained in the Holy Qur’an that whenever a talaaq

has to be given, it must be given for an 'Iddat (prescribed time).

Allah says:

- 1) "O Prophet! When you divorce women, divorce them for their 'Iddat (prescribed time), and count their 'Iddat. And fear Allah your Lord, and turn them not out of their homes, nor shall they leave, except in case they are guilty of some open lewdness. Those are the limits set by Allah. And whosoever transgresses the limits of Allah, then, indeed he has wronged himself. You know not, it may be that Allah will afterward bring some new thing to pass." (65: 1)
- 2) "Let the women live (in 'Iddat) in the same style as you live, according to your means: annoy them not, so as to restrict them." (65: 6)

During the 'Iddat which begins with a talaaq no other talaaq can be effective and functional because every talaaq requires a separate 'Iddat.

How much time has Allah prescribed as 'Iddat for divorce?

Allah says:

- 1) "Divorced women shall wait concerning themselves for three monthly periods." (2: 228)

- 2) "Such of your women as have passed the age of monthly courses, for them prescribed period, if you have any doubts, is three months, and those who have no courses (it is the same): for those who are pregnant, their period is until they deliver their burdens: and for those who fear Allah, He will make things easy for them." (65: 4)

The Holy Qur'an has not only commanded that the talaq should be given with a consideration of 'Iddat, but also given man the right to revert to his wife within the period of 'Iddat. The Holy Qur'an says:

- 1) "And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable." (2: 228)
- 2) "When you have divorced women, and they (are about to) fulfill the term of their 'Iddat, either take them back on equitable terms or part with them on equitable terms: but do not take them back to injure them, (or) to take undue advantage; if anyone does that, he wrongs his own soul." (2: 231)
- 3) "Then when they are about to fulfill their term appointed, either take them back on equitable terms or part with them on

equitable terms; and take for witness two just people from among you, and establish the evidence for the sake of Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for these who fear, he prepares a way out.” (65: 2)

Shams Peerzada says: “The ahsan (right) way of divorcing as per the Guidance of the Holy Qur’an and the Sunnah (Ahaadees), is that man should suffice with giving only one talaaq during the period of cleanliness (non-menstrual) wherein he must not have copulated (sexual intercourse) with his wife. This talaaq will remain raja’ee (revocable or revertible) during the ‘Iddat. And it will become baain after passing the ‘Iddat. But if the man and the woman so desire, they may remarry (through a repeated Nikaah).” (Triple talaaq in the light of the Qur’an and the Sunnah Pg. 9).

How many times revertible talaaqs are allowed?

Allah says: “The divorce is permissible only twice; after that, the parties should either hold together on equitable terms, or separate with kindness.” (2: 229)

This is the Islamic system of divorce, which suggests pre-divorce patch up attempts and gives a prescribed time to reconsider their

relation and to reform their conditions. If they failed, they can easily get a divorce. Thereafter they both are free to live their lives.

Allah will not approve any creed or action which is not according to His Guidance and His Messenger's way. The same is true in case of divorce too. If anyone divorces one's wife without consideration of 'iddat, Allah will not approve such Talaaq as it is against His Guidance and His Messenger's way. Therefore such Talaaq is invalid.

Note: - some people, after divorce, make their ex-wives practise halaalah (a kind of adultery) to get them back into their wedlock. Halaalah is illegal and unlawful in Islam. The one who commits it will be punished severely as a fornicator. Allah says:

"Except these (mentioned before) All other (women) are lawful (for marriage) provided you seek (them in marriage) with gifts from your property, - desiring chastity, not fornication." (4: 24)

This Verse of the Holy Qur'an prohibits all types of temporary marriages including Muta'a. Allah says:

"These are the limits ordained by Allah, so do not transgress them. If any do transgress the limits ordained by Allah, such people are wrong doers." (2:228-230)

Chapter XXI

Islam has the concept of slavery

People discuss the concept of slavery as if Prophet Muhammed (S.A.W.S.) has invented it although the concept of slavery was there in all over the world before the advent of Prophet Muhammed (S.A.W.S.). Prophet Muhammed (S.A.W.S.) has, in fact, brought a lot of reformations in this system, and he must be appreciated for this contribution.

Before the advent of Allah's Messenger Muhammed (S.A.W.S.), the concept of slavery was there in all over the world in four different ways. They are as follows:

I. Whenever a strong group had found any strange person/s somewhere, they would catch him/her/them and keep him/her/them as a slave or sell him/her/them to others. Islam forbids this. Allah's Messenger said:

"Allah says: 'There are three people with whom I will quarrel on the Day of Judgment:

- 1) The person who makes a covenant by My Name and then breaks it.
- 2) **The person who sells a free man (or woman) and takes his (or her) cost.**

3) The person who appoints a worker on some work. And when he (the worker) finishes the work, he (the master) does not give him his just reward.'" (Saheeh Bukhari)

II. The second way was that a dominant/winning group in the war used to capture men and women of opponents and used to keep them as their slaves or used to sell them. Islam retained this act with some conditions, such as:

- a) Only those men and women will be captured during war who take part or help in the war against Islam and Muslims. The civilians, who abstain from the war, should not be captured.
- b) All captured men and women will be under the control of the Islamic Government for some days prescribed according to the circumstances. During the period, the Islamic Government will be ready to release the captured men and women if the opponents are ready to release the captured Muslim men and women. If there is no Muslim man or woman in the control of the opponents, the captured men and women will be released if the opponents are ready to accept the demands or conditions of the Islamic Government, or if the opponents or the captured men and women themselves pay the Islamic Government the amount prescribed by the Islamic Government.

If all these measures fail to set the captives free, it will be thought that there is no one to care for the captured men and women, nor are they themselves able to look after themselves. Then, after the prescribed period, the Islamic Government either releases them on any expediency or reason, or distributes them among Muslim soldiers as their right with the following advice:

1) Allah says: "And if any of your slaves asks for a deed in writing (for emancipation), write it for them if you know any good in them. Give them something yourselves out of the means which Allah has given to you." (24: 33)

2) Allah's messenger said: "Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of that which he eats, and dress him of that which he wears. Do not ask them (slaves) to do the things beyond their capacity (power) and if you do so, then help them." (Saheeh Bukhari).

Thus the Islamic state sponsors the relationship between the Muslim freeman and the captives. This can be regarded as the state sponsored relationship.

In an Islamic state, the captured man or woman can live a normal life. They can marry and have a sex with their spouses. They are

allowed to fulfill their physical and mental needs and demands. They can eat what they want. They can wear what they want. They can make their careers.

The lives of the captured men and women in an Islamic state under the God's Guidance is much better than the lives of the captured men and women in a secular state under the severe biased laws of the state. As we all know that in a secular state, the captured men and women are put behind the bars for their whole life, they cannot live a normal life, they cannot marry and have a sex with their spouses, they are not allowed to fulfill their physical and mental needs and demands, they cannot eat what they want, they cannot wear what they want, they cannot make their careers, they have no freedom at all, they are not even allowed to pay something to release themselves. These are the differences. Therefore, no secular state can challenge Islam in any respect.

III. The third way was that having bought others' slaves, people used to keep them as their slaves or release them. Islam has retained this too. Because, on committing some sins, Islam asked Muslims to set a slave free. If any Muslim doesn't have a slave, he can buy a slave and set him/her free. The sin, like, if someone calls his wife 'mother', he cannot have a sex with her until he sets a slave free (see the Qur'an 58: 3). Similarly, if someone breaks an oath, he should set a slave

free (see the Qur'an 5: 89). Thus Islam helped the captives become free.

IV. The fourth way was that People used to present their slaves to one another. Islam has retained this too to help slaves.

Islam has exhorted Muslims, in various ways, to release their slaves. Prophet Muhammed (S.A.W.S.) said:

1) "Whoever sets his slave free, Allah will set every part of his body free from Hell for every part of the slave's body. (Saheeh Muslim)

2) "A person who has a slave-woman. If he teaches her etiquette, the best etiquette, educates her with right education, then sets her free and marry her, he will be rewarded double." (Saheeh Bukhari and Saheeh Muslim)

Moreover, it was told that setting a slave free is better than or at least equal to keeping fast consecutively for two months (see the Qur'an 58: 3, 4)

Islam has asked Muslims, on their mistakes, to release their slaves or enfranchise others' slaves by paying money.

1) Abu Mas'ood Al-Ansaari said: "When I was beating my slave, I heard a voice behind me (saying): 'Abu Mas'ood, bear in mind

Allah has more dominance over you than you have upon him.' I turned and found Allah's Messenger. I said: 'O Allah's Messenger! I set him free for the sake of Allah.' Thereupon he (Allah's Messenger) said: 'If you had not done that, (the gates of) hell would have been opened for you, or the fire would have burnt you.'" (Saheeh Muslim)

- 2) Prophet Muhammed said: "Whoever punished or slapped his slave without any reason, he should expiate by setting him free."
(Saheeh Muslim)

Has any state, ideology, Law or religion other than Islam shown such mercy regarding the captives and slaves?

Besides all these facilities, Islam has given exclusive rights and equal opportunities to slaves and their children in all walks of life. By utilizing those rights and opportunities, a slave can grow to any level that he can. There are innumerable examples of such slaves and children of slaves, for example:

- 1) Naafi', 'Ikramah etc. were slaves, but they were great scholars of their time and, even to this day, they held great esteem among Muslims.

- 2) Imaam Hasan Basri, Muhammed ibn Seereen, Abdullah ibn Mubarak, 'Ataa ibn Rubah, Taa-us ibn Kisaan etc.- were all children of

slaves, but they were also great scholars of their time and, even to this day, they held great esteem among Muslims.

These are the some of the reforms brought by Islam. Can anyone show a state, even in this so-called civilized era, that treats such a treatment with the captives?

XXII. Islam allows sex with the captured women

People discuss this as if Prophet Muhammed (S.A.W.S.) has invented this practice although the custom of having sex with the captured women was there in all over the world before the advent of Prophet Muhammed (S.A.W.S.). Prophet Muhammed (S.A.W.S.) has, in fact, brought a lot of reforms in this system, and he must be appreciated for this contribution.

When an Islamic government distributes captives among Muslim men, it means that captured woman comes into a relationship with Muslim man. This would be considered / regarded as the state sponsored relationship. Under this relationship, Islam has allowed Muslim men to have sex with them. Again, this is not compulsory or an obligatory act. This is an option. If someone's disposition doesn't like this act of having sex with the captured women, then he can stay away from that. The wisdom behind this option is that Islam cares for slaves. So it has not let their sexual urge, which is one of the basic

needs of human beings, go astray. For, this would have created a lot of mischief in the state. Therefore, Islam has neither ignored the sexual urge of slaves, nor left it insatiate. As Islam has made an arrangement of their clothes, food and shelter, so it has also made an arrangement to meet this natural demand of slaves. Captured men are allowed to marry whoever of women they get for marriage. Since slave woman could not easily get any level of man for marriage, Islam has allowed her master to look after her sexual urge.

Thus, Islam makes arrangements for fulfilling the sexual desire of slave women in the wisest way and withholds them from spreading indecency in the state.

Before the advent of Prophet Muhammed (S.A.W.S.), to earn money, masters used to compel their captured women to practise prostitution. When Islam came, it forbade this. Allah says:

“Don’t force your slave women to prostitution when they desire chastity, in order that you may make a gain in the goods of this life.” (24: 33)

One must bear in mind that Islam has not invented the practice of sex with slave women. Sex with slave women had been in the practice through out the world even before the advent of Prophet Muhammed (S.A.W.S.). Islam has, in fact, reduced it to the incredible extent

through the ways mentioned above. One must know that Islam has neither asked nor encouraged to have sex with slave women. Islam has just allowed it.

Islam has not allowed slave men to have sex with any women without marriage. There are many reasons for it. The biggest reason is that slave men can easily get slave women, indigent women, poor divorced women or poor widows for marriage, and Islam wants slave men to marry such women, so that the lives of both slave men and such women may settle down. Thus, Islam has wished well being and welfare of slaves and deprived women. If slave men had been allowed to have sex with other women, they would not have taken the responsibilities of other women on their shoulder: they would not have got married but a few.

It is injustice with Islam if some one, instead of appreciating it for its innumerable contributions, blames it for polygamy, jihaad, slavery, et cetera. For Islam has not invented the systems of polygamy, jihaad, slavery, et cetera. It has, in fact, brought reformations in such systems and removed all the wrong aspects from them. If we study other religions all the wrong aspects in these systems are present even today.

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_____The Book Ends Here_____

About the Author

Dr. Noorul Hussain K. has done graduation in Medicinal Herbalism (i.e. B.M.H.S.) and M.D. in Alternative Medicines. Besides, he is an Islamic Scholar, Author and Speaker. He learned Arabic grammar, Tafseer, Hadees, Fiqh, psychology and social sciences at Madrasa Darul Kitaab

was Sunnah, New Delhi. At present, He is working as an Editor at International Islamic Publishing House, Riyadh. He founded International Islamic Da'wah Foundation for da'wah and training people in Islam. Please visit his website www.cris.co.nf for free Islamic Softwares and Books in Arabic, Urdu and English.